English Translations of

Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

First Collection

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Portal of the General Presidency of Scholarly Research and *Ifta'* of Kingdom of Saudi Arabia

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The Permanent Committee for Islaamic Research and Fataawa

A Royal Decree, number 137/1 and dated 08/07/1391 A.H. / (29/08/1971 C.E.) was issued for the establishment of the Council of Senior Scholars. Whereby, under section four it mentions: "*The Permanent Committee has been left the task of selecting its members from amongst the members of the Council (of Senior Scholars) in accordance with the Royal Decree. Its aim is to prepare research papers ready for discussion amongst the Council (of Senior Scholars), and issue fataawa on individual issues. This is by responding to the fatwa-seeking public in areas of 'aqeedah, 'ibaadah and social issues. It will be called: The Permanent Committee for Islaamic Research and Fataawa (al-Lajnah ad-Daa.imah lil-Buhooth al-'Ilmiyyah wal-Iftaa.)*"

Further, it is mentioned in section eight of the attachment to the Royal Decree: "*No fatwa will be issued by the Permanent Committee until the majority of its members have absolute agreement concerning it. Such, that the number (of scholars) studying each fatwa is no less then three members (of the Committee). And if there exists an equal voice (differing in opinion), then the decision of the Head (of the Committee) will take precedence.*"

The current members of the Permanent Committee include:
Head: Shaykh 'Abdul 'Azeez Aal ash-Shaykh;
Deputy Head: Shaykh 'Abdullaah Ibn Ghudayyaan;
Member: Shaykh 'Abdullaah Ibn Qu'ood;
Member: Shaykh 'Abdullaah Ibn Munee';
Member: Shaykh Saalih Ibn Fowzaan.

Amongst the members who have passed away include:
Shaykh Ibraaheem Ibn Muhammad Aal ash-Shaykh;
Shaykh 'Abdul 'Azeez Ibn Baaz;
Shaykh 'Abdur-Razzaaq Ibn 'Afeefee;
Shaykh Bakar 'Abdullaah Abu Zayd.

From amongst the rules (applied) in forming the (Permanent) Committee was the importance attached to the majority view (of the Committee), and no doubt this gives each fatwa an element of knowledge-based strength, for certainly exchanging views simplifies (the task of) arriving at that which is correct. Noting therefore, the path which the Committee has taken is selecting the opinion (s) which are based upon daleel (proof) in addition to the daleel from the Sunnah being from authentic ahaadeeth. The Noble Shaykh 'Abdul 'Azeez Ibn Baaz has assisted in this issue from his (vast) knowledge of hadeeth. Likewise, as has Shakyh 'Abdur-Razzaaq Ibn 'Afeefee's (vast)

knowledge of the various groups and differences in 'aqeedah that we have today, added an element of knowledge-based strength to each fatwa.

Shaykh Ibraaheem Ibn Muhammad Aal ash-Shaykh

He was Abu 'Abdul-'Azeez Ibraaheem Ibn Muhammad Ibn Ibraaheem Ibn 'Abdul-Lateef Ibn 'Abdur-Rahmaan Ibn Hasan Aal ash-Shaykh.

He was born in Riyadh on the 17th of Muharram in the year 1311 A.H./1890 C.E.

He was raised in a righteous environment in Riyadh, under the guidance of his father, Shaykh Ibraaheem Ibn 'Abdul-Lateef. Shaykh Muhammad Ibn Ibraaheem, completed the memorization of the Qur.aan at the age of 11 years. He lost his sight when he was 16 years old. However this did not hinder his determination (to seek knowledge), rather, he continued to attend the lectures of the scholars of his time.

He studied with his father and his uncle, Shaykh 'Abdullaah Ibn 'Abdul-Lateef, who was a famous scholar of his time, in Najd. Whilst in the company of his father and uncle, he memorised several texts in Islaamic Law and the Arabic language. He also studied fiqh and mustalah al-hadeeth (science of hadeeth) with Shaykh Sa'd Ibn 'Ateeq, and studied the various aspects of the Arabic language from Shaykh Hamad Ibn Faaris.

He undertook several government appointments, in addition to his efforts in teaching, passing fatwa and giving khutbah, such as Head of Academic Institutions, Head of the Judiciary, Supervisor of the Islaamic University of Madeenah, at al-Madeenah an-Nabawiyyah, Head of Academic Institutions for girls, and other (such) positions.

Several senior scholars graduated from having studied with him, amongst them: Shaykh 'Abdullaah Ibn Humayd, Shaykh 'Abdul-'Azeez Ibn Baaz and Shaykh Sulayman Ibn 'Ubayd, and other than them.

Shaykh Muhammad Ibn Ibraaheem passed away on Wednesday 24th of Ramadhaan 1389 A. H./1968 C.E. at the age of 78 years.

He left behind a large collection of fataawa and treatises that have been printed in several books and journals.

Print this page

بسم الله الرحمن الرحيم

Fatwa-Online.com

Shaykh 'Abdul-'Azeez Ibn 'Abdullaah Ibn 'Abdur-Rahmaan Ibn Baaz

Abu 'Abdullaah Shaykh 'Abdul-'Azeez ibn 'Abdullaah ibn 'Abdur-Rahmaan Aal-Baaz was born in the city of Riyadh in Dhul-Hijjah 1330 A.H./1909 C.E.

He memorized the Qur.aan in his early age and then he acquired knowledge from many of the great scholars of the Kingdom. Some of his teachers were Shaykh Muhammad ibn 'Abdul-Lateef Aal-Shaykh, Shaykh Saalih ibn 'Abdul-'Azeez Aal-Shaykh and the eminent Shaykh Muhammad ibn Ibraaheem Aal-Shaykh who, in his time, was the Muftee of Saudi Arabia. Shaykh Ibn Baaz accompanied the eminent Shaykh and learned from him for about ten years. Thus he gained his religious education from the family of Imaam Muhammad ibn 'Abdul-Wahhaab.

Afterwards Shaykh Ibn Baaz was appointed as a Justice and he worked for fourteen years in the judiciary until he was deputed to the education faculty. He remained engaged in teaching for nine years at Riyadh Islaamic Law College, Riyadh Religious Institute. Then he was appointed Vice-Chancellor of the Islaamic University, al-Madeenah; but shortly afterwards, he was made the Chancellor with all the administrative powers. Later he was appointed President of the General Presidency of Islaamic Research, Ifta, Call and Propagation, Kingdom of Saudi Arabia.

He held the position of Grand Muftee of Saudi Arabia, the Presidency of many Islaamic Committees and Councils, the prominent among these being: Senior Scholars Committee of the Kingdom, Permanent Committee for Islaamic Research and Fataawa, the Founding Committee of Muslim World League, World Supreme Council for Mosques, Islaamic Jurisprudence Assembly Makkah; and the member of the Supreme Council of the Islaamic University at al-Madeenah, and the Supreme Committee for Islaamic Propagation, until he passed away on Thursday 27 Muharram 1420 A.H./May 13 1999 C.E. May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, aameen.

What the newspapers had to say...

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For more about the noble Shaykh, kindly refer to Scholarly Jewels

The Shaykh's official website: www.binbaz.org.sa

Shaykh 'Abdur-Razzaaq Ibn 'Afeefee Ibn 'Atiyyah

He was born in the year 1323 A.H./1902 C.E.

He studied his primary education, then secondary education and then further studies. In completing his studies he was examined and awarded with an international (recognised) certificate in 1351 A.H./1930 C.E. He then undertook specialised studies in fiqh and usool al-fiqh, and after being examined, was awarded a certificate. All these studies were in al-Azhar University (Egypt).

He was appointed a teacher at the Educational Institute, which was a branch of al-Azhar University, and taught there for many years. He was then transferred to Saudi Arabia for teaching in the year 1368 A.H./1947 C.E. So he was appointed a teacher at the Daar at-Tawheed in Taif, then after two years was transferred to the Educational Institute in 'Unayzah in the region of Qaseem in Muharram of the year 1370 A.H./1949 C.E.

He was then transferred to Riyadh towards the end of Shawwaal in 1370 A.H./1949 C.E. for teaching at the Educational Institute, which was a branch of (the efforts of) Shaykh Muhammad Ibn Ibraaheem Aal ash-Shaykh. He was then transferred for teaching at the faculties of Sharee'ah and Language, later being appointed the principal of the Higher Institute of the Judiciary in 1385 A.H./1964 C.E.

He was then transferred to the General Presidency of the Departments of Islaamic Research, Fataawa, Da'wah and Irshaad in 1391 A.H./1970 C.E. and was appointed Deputy Head of the Permanent Committee for Islaamic Research and Fataawa, as well as being made a member of the Council of Senior Scholars of Saudi Arabia.

Indeed, Allaah had endowed him with the gift of strong memory and observation and understanding of oneself. He dedicated his efforts to seeking knowledge outside the corridors of al-Azhar University and concerned himself with the knowledge of the Arabic language, tafseer, al-usool, 'aqaa.id and fiqh. Such was his knowledge, that if someone was to speak to him about any of these subjects, then the listener would think he was a specialist in the field spending all his time on it!

He paid special attention to studying the conditions of the (many different) sects. These matters made the students of knowledge approaching him all the time and listening to him, such that any people benefitted from his knowledge.

He also used to supervise some students in the preparation of their theses at the Masters degree and Doctorate levels, whilst also taking part in the (university) committee discussing theses.

He gave lessons to the students of knowledge in the masaajid according to that which was possible and used to give lectures and take part in the work of the da'wah centres at the time of Hajj.

Shaykh Dr. Bakar Ibn 'Abdullaah Abu Zayd Ibn Muhammad

He is the noble Shaykh Bakar Ibn 'Abdullaah Abu Zayd Ibn Muhammad Ibn 'Abdullaah Ibn Bakar Ibn 'Uthmaan Ibn Yahyaa from the tribe of Banee Zayd al-Qadhaa'iyyah. He was born in 1365 A.H./1944 C.E.

He studied the Noble Qur.aan until the second year of infant studies, then moved to Riyaadh in 1375 A.H./1954 C.E. where he continued his studies, then to the educational institute, then the Faculty of Sharee'ah (at the University of Imaam Muhammad) until he graduated in 1387 A.H./1966 C.E. as an associate with first class.

In 1384 A.H./1963 C.E. he moved to Madeenah where he held the post of custodian of the general library within the Islaamic University.

Alongside his curriculum studies he used to frequent a number of knowledge (seeking) circles of a number of scholars in Riyadh, Makkah and Madeenah.

In Riyaadh, he studied Meeqaat under Shaykh Saalih Ibn Mutlaq, and studied 25 points from Maqaamaat al-Hareeree, which his Shaykh had already memorised in entirity. In fiqh, he studied the book of transactions (al-Buyoo') from al-Hajaawee's "Zaad al-Mustaqni'".

In Makkah he studied the book of Hajj from al-Majd Ibn Taymiyyah's "al-Muntaqaa" under Shaykh 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz (rahima-hullaah) during the Hajj season at al-Masjid al-Haraam in 1385 A.H./1964 C.E.

He sought authorisation from a teacher in al-Masjid al-Haraam, namely Shaykh Sulaymaan Ibn 'Abdur-Rahmaan Ibn Hamdaan, so he personally wrote an authorisation for him to teach all the books of the Sunnah.

In Madeenah he studied Ibn Hajar's "Fat.h al-Baaree" and "Buloogh al-Maraam" under Shaykh Ibn Baaz (rahima-hullaah), including a number of theses in fiqh, tawheed and hadeeth in his house. In short he frequented him for 2 years after which Shaykh Ibn Baaz (rahima-hullaah) authorised him to teach these books.

Since moving to Madeenah, he also frequented Shaykh Muhammad al-Ameen ash-Shanqeetee (rahima-hullaah) for approximately 10 years until the Shaykh's (rahima-hullaah) death during Hajj

in 1393 A.H./1972 C.E. In tafseer he studied the Shaykh's "Adwaa. al-Bayaan", and also the Shaykh's thesis "Aadaab al-Bahth wal-Munaatharah". He also studied Ibn 'Abdul-Barr's "al-Qasd wal-Umam" and some of "al-Inaabah".

In all he has received approximately 20 authorisations (to teach different books of knowledge) from the scholars of Makkah, Madeenah, RIyaadh, Morocco, Syria, India, Africa and other than them.

In 1399 A.H./1978 C.E., he studied at the Supreme Court of Justice as an associate, and achieved a Masters degree, and in 1403 A.H./1982 C.E. he achieved a Doctorate.

After graduating from the Faculty of Sharee'ah in 1387 A.H./1966 C.E., he was selected as a judge for the city of Madeenah, whereby a Royal Decree was issued to appoint him as such. He continued in this post until 1400 A.H./1979 C.E.

He was also appointed as a teacher in the Prophet's Masjid in 1390 A.H./1969 C.E. until 1400 A.H./1979 C.E.

In 1391 A.H./1970 C.E. a Royal Decree was issued appointing him as an imaam and khateeb of the Prophet's Masjid, and he continued in this post until the beginning of 1396 A.H./1975 C.E.

In 1400 A.H./1979 C.E., a decree was issued by the Council of Minsiters selecting him as general procurator for the Minsitry of Justice, and he continued in this post until the end of 1412 A.H./1991 C.E., when a Royal Decree was issued appointing him to the rank of excellence, and in turn a member of Permanent Committee for Islaamic Research and Fataawa and also the Council of Senior Scholars.

In 1405 A.H./1984 C.E. a Royal Decree was issued appointing him as representative of the Kingdom at the International Islaamic Fiqh Assembly, whereby he was selected as president of the Assembly.

In 1406 A.H./1985 C.E., he was appointed a member of the Fiqh Assembly at ar-Raabitah al-'Aalam al-Islaamee (Muslim World League).

The Shaykh has approximately 66 publications to his name ranging from hadeeth, fiqh, Arabic and others, with the number consistently rising due to his on-going efforts.

Shaykh 'Abdul-'Azeez Ibn 'Abdullaah Aal ash-Shaykh

He is the noble Shaykh 'Abdul-'Azeez Ibn 'Abdullaah Ibn Muhammad Ibn 'Abdul-Lateef Aal ash-Shaykh. He was born in Riyadh in 1362 A.H./1941 C.E., and since his birth he suffered from weak eyesight, until he lost his sight altogether in 1381 A.H./1960 C.E.

He began seeking knowledge by studying the Noble Qur.aan at Masjid Ahmad Ibn Sanaan, and memorised the Qur.aan when he was 12 years old. He then sought knowledge from some of the scholars in their gatherings. In 1375 A.H./1954 C.E. he transferred to the Imaam ad-Da'wah Institute where he graduated from the Faculty of Sharee'ah in 1383 A.H./1962 C.E., and he used to attend some of the gatherings of the scholars in their masaajid.

He began his active religous life after graduating from the Faculty of Sharee'ah in 1383 A.H./1962 C.E., whereafter he worked as a teacher at the Imaam ad-Da'wah al-'Ilmee Institute until 1392 A.H./1971 C.E. He then transferred to teaching at the Faculty of Sharee'ah (at the University of Imaam Muhammad) in Riyadh and continued there until 1412 A.H./1991 C.E.

He was then made a member of the Council of Senior Scholars in 1407 A.H./1986 C.E., whereafter he was made a member of the Permanent Committee for Islaamic Research and Fataawa, where he was appointed deputy to the grand muftee of the Kingdom (Shaykh 'Abdul-'Azeez Ibn Baaz) in 1416 A.H./1995 C.E.

He was the imaam for Jumu'ah prayers at the Masjid of Shaykh 'Abdullaah Ibn 'Abdul-Lateef since 1390 A.H./1969 C.E., later transferring to being imaam at the Central Masjid of al-Imaam Turkee Ibn 'Abdullaah in 1412 A.H./1991 C.E. He became the imaam and khateeb at Masjid Namirah on the Day of 'Arafah in 1402 A.H./1981 C.E.

Whilst at the Faculty of Sharee'ah he used to supervise some university theses, and take part in theses discussions/debates.

Since 1414 A.H./1993 C.E. he has taken part in responding to questions on the radio program "Noorun 'alad-Darb".

He also used to hold lessons in the Central Masjid of al-Imaam Turkee Ibn 'Abdullaah. He takes part in seminars and lectures alongside his work in the field of da'wah in Riyadh and Taif.

بسم الله الرحمن الرحيم

Shaykh 'Abdullaah Ibn 'Abdur-Rahmaan Aal Ghudayyaan

He was born in 1345 A.H./1926 C.E. in the city of az-Zulfee.

He studied the basics of reading and writing, when young, with 'Abdullaah Ibn 'Abdul-'Azeez as-Suhaymee, and 'Abdullaah Ibn 'Abdur-Rahmaan al-Ghayth, and Faalih ar-Roomee. He also studied the basics of fiqh, tawheed, Arabic grammar and faraa.id with Hamdaan Ibn Ahmad al-Baatil. He then travelled to Riyadh in 1363 A.H./1944 C.E., and in 1366 A.H./1947 C.E. he enrolled into al-Madrasah as-Sa'oodiyyah al-Ibtidaa.iyyah (previously known as Madrasatul-Aytaam) and graduated from there in 1368 A.H./1949 C.E.

He was then appointed a teacher in al-Madrasah al-'Azeeziyyah, and in 1371 A.H./1951 C.E. he enrolled into the Educational Institute. During this period he studied with Shaykh Muhammad Ibn Ibraaheem Aal ash-Shaykh. He also studied fiqh with Shaykh Sa'ood Ibn Rashood who was the (grand) judge of Riyadh, and tawheed with Shaykh Ibraaheem Ibn Sulaymaan, and Arabic grammar and faraa.id with Shaykh 'Abdul-Lateef Ibn Ibraaheem. He then continued his studies until he graduated from the Faculty of Sharee'ah in 1372 A.H./1952 C.E.

He was then appointed head of one of the courts, and then later transferred to teaching at the Educational Institute in 1378 A.H./1952 C.E. In 1380 A.H./1960 C.E. he was then appointed a teacher at the Faculty of Sharee'ah, and in 1386 A.H./1966 C.E. he was transferred to passing fatwa at the Daar al-Iftaa.

In 1391 A.H./1971 C.E. he was appointed a member of The Permanent Committee for Islaamic Research and Fataawa in addition to member of the Council of Senior Scholars.

He studied with a number of scholars in differing fields, and from amongst the well-known (in addition to those who have preceded) are:
Shaykh 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz (rahima-hullaah) with whom he studied fiqh;
Shaykh 'Abdullaah al-Khulayfee with whom he also studied fiqh;
Shaykh 'Abdul-'Azeez Ibn Rasheed with whom he studied fiqh, tawheed and faraa.id;
Shaykh Muhammad al-Ameen ash-Shanqeetee with whom he studied usool al-fiqh, sciences of the Qur.aan, and tafseer;
Shaykh 'Abdur-Rahmaan al-Afreeqee with whom he studied mustalah and hadeeth;
Shaykh 'Abdur-Razzaaq 'Afeefee;
'Abdul-Fattaah Qaaree al-Bukhaaree with whom he studied the Qur.aan in the recitation of Hafs 'an 'Aasim, to which the chain of transmission reaches the Messenger (sal-Allaahu `alayhe wa

sallam).

In addition to what has preceded of his work, from 1389 A.H./1969 C.E. to date he has been a teacher of fiqh, usool al-fiqh, al-qawaa.id al-fiqhiyyah, mustalah and hadeeth, tafseer and it's sciences and 'aqeedah.

He has also been teaching fiqh in organised gatherings/lessons most days of the week, according to his schedule of many duties, after maghrib and after 'Ishaa. Sometimes he will teach after fajr and also after 'asr.

From 1395 A.H./1975 C.E., in addition to his work with The Permanent Committee, he gave lessons to students of knowledge in higher studies at the University of Imaam Muhammad and the Faculty of Sharee'ah in fiqh, usool al-fiqh, al-qawaa.id al-fiqhiyyah. He was also involved in supervising a number of theses at the Masters degree and Doctorate level, whilst also taking part in the (university) committee discussing theses. During this period, many students studied with him.

When Shaykh 'Abdullaah Ibn Humayd died in 1402 A.H./1982 C.E., he was undertook to giving fatwa on the radio programme "Noorun 'alad-Darb".

The Shaykh passed away on Tuesday 18 Jumaada ath-Thaanee 1431 A.H. / 1 June 2010 C.E. The Shaykh was 84 years old.

The Shaykh's funeral was held after the 'Asr prayer on Wednesday 2 June 2010 C.E.

Shaykh 'Abdullaah Ibn Hasan al-Qu'ood

He was born on the 17th night of Ramadhaan in 1343 A.H./1922 C.E. in the town of al-'Areeq which is known as Waadee Hu'aam, which happens to be one of the Waadee's of Yamaamah.

He was brought up by his noble parents in affluent surroundings. He studied the basics of reading and writing from the Mushaf with Muhammad Ibn Sa'd Aal Sulaymaan. He later memorised the Qur.aan and some treatises of Shaykh al-Islaam Ibn Taymiyyah, Imaam Muhammad Ibn 'Abdul-Wahhaab with the judge of his town, at that time being Shaykh 'Abdul-'Azeez Ibn Ibraaheem Aal 'Abdul-Lateef.

After this, his desire to seek knowledge became stronger, so on the 27th of Safar 1367 A.H./1946 C.E. he left his affluent surroundings, he travelled to Shaykh 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz who was in the region of Kharj. He remained with him for 4 years, not including breaks to return home to visit his parents whom used to assist him financially whilst he travelled seeking knowledge.

He studied a number of works with Shaykh Ibn Baaz from the major books and other than them from the books of hadeeth and fiqh. During his time with him, he memorised a number of treatises including Buloogh al-Maraam, and he was very keen in seeking knowledge based upon authentic proofs.

When the Educational Institute opened in Riyadh at the beginning of 1371 A.H./1950 C.E. he transferred there and later graduated from the Faculty of Sharee'ah in 1377 A.H./1956 C.E.

From amongst his teachers there were:
Shaykh 'Abdul-'Azeez Ibn Baaz;
Shaykh 'Abdur-Razzaaq 'Afeefee;
Shaykh Muhammad al-Ameen ash-Shanqeetee;
Shaykh 'Abdur-Rahmaan al-Afreeqee.

On the 4th of Jumaada al-Oolaa in 1375 A.H./1954 C.E. he was appointed a teacher at the Educational Institute, and then on the 9th of Jumaada al-Oolaa he transferred to the Minsitry of Education and worked there as an inspector of religious studies for secondary schools.

On the 8th of Dhul-Qa'dah 1380 A.H./1959 C.E. he transferred to the Court of Grievances and

worked there as a member of the judiciary.

On the 1st of Rabee' ath-Thaanee 1397 A.H./1976 C.E. he was made a member of the Permanent Committee for Islaamic Research and Fataawa, arising from his appointment to the Council of Senior Scholars.

On the 1st of Muharram 1406 A.H./1985 C.E. he retired.

He still partakes in educational activities and passes fatwa, and assists the University of al-Malik Sa'ood by giving levtures to students in higher studies in the department of Islaamic Education.

On the 20th of Sha'baan 1378 A.H./1957 C.E. he was appointed the imaam and khateeb of the Jaami' al-Masheeqeeq in Riyadh.

On the 1st of Muharram 1391 A.H./1970 C.E. he was appointed the imaam and khateeb of the Jaami' of al-Malik 'Abdul-'Azeez, a post which he still holds to date.

He has a number of publications to his name, amongst them a collection of his khutbah's put together in 4 volumes.

Shaykh 'Abdullaah Ibn Sulaymaan Ibn Muhammad Ibn Munee'

Descending from the tribe of Banee Zayd, he was born in Shaqraa., which is the capital of the region of al-Washm on 15th of Sha'baan 1349 A.H./1928 C.E.

He graduated from his preliminary studies from Madrasah Shaqraa. In 1365 A.H./1944 C.E.

He then graduated from the University of Imaam Muhammad Ibn Sa'ood in 1377 A.H./1956 C.E. He attained his Masters at the Higher Institute for the Judiciary, which is part of the University if Imaam Muhammad Ibn Sa'ood in 1389 A.H./1977 C.E.

He worked as a teacher at Madrasah Shaqraa. for 3 years beginning in 1369 A.H./1948 C.E., then a teacher at the Educational Institute in Shaqraa. in 1375 A.H./1954 C.E. He then worked as the curator for Daar al-Kutub as-Sa'oodiyyah in 1377 A.H./1956 C.E.

And in the years 1390-1394 A.H. (excluding 1393 A.H.)/1969-1973 C.E. he was appointed for judicial work in the Council of Knowledge and the Higher Council of the Judiciary.

Then, in 1396-1397 A.H./1975-1976 C.E. he worked as general deputy to the general head of Islaamic Research, Fataawa, Da'wah and Guidance.

And at the end of 1397 A.H./1976 C.E. he was appointed a judge in the western region of Makkah, and he still remains in that post to date.

He is also a member of the Council of Senior Scholars, the Permanent Committee for Islaamic Research and Fataawa, the Higher Committee for Endowments and also the Higher Committee for Daar al-Hadeeth al-Khayriyyah in Makkah.

He has a number of books to his name, in addition to taking part in public religious services such as providing fataawa on television and the radio programme "Noorun 'alad-Darb".

He also supervises some students in the preparation of their theses at the Masters degree and Doctorate levels, whilst also taking part in the (university) committee discussing theses.

بسم الله الرحمن الرحيم

Shaykh Dr. Saalih Ibn Fowzaan Ibn 'Abdullaah Ibn Fowzaan

He is the noble Shaykh Dr. Saalih ibn Fowzaan ibn 'Abdullaah from the family of Fowzaan from the people/tribe of ash-Shamaasiyyah.

He was born in 1354 A.H./1933 C.E. His father died when he was young so he was brought up by his family. He learnt the Noble Qur.aan, the basics of reading and writing with the imaam of the masjid of the town, who was a definitve reciter. He was the noble Shaykh Hamood Ibn Sulaymaan at-Talaal, who was later made a judge in the town of Dariyyah (not Dar'iyyah in RIyaadh) in the region of Qaseem.

He later studied at the state school when it opened in ash-Shamaasiyyah in the year 1369 A. H./1948 C.E. He completed his studies at the Faysaliyyah school in Buraydah in the year 1371 A. H./1950 C.E. and was then appointed an infant school teacher. Then he joined the educational institute in Buraydah when it opened in the year 1373 A.H./1952 C.E., and graduated from there in the year 1377 A.H./1956 C.E. He then joined the Faculty of Sharee'ah (at the University of Imaam Muhammad) in Riyaadh and graduated from there 1381 A.H./1960 C.E. Thereafter he gained his Masters degree in fiqh, and later a Doctorate. from the same faculty, also specialising in fiqh.

After his graduation from the Faculty of Sharee'ah, he was appointed a teacher within the educational institute in Riyaadh, then transferred to teaching in the Faculty of Sharee'ah. Later, he transferred to teaching at the Department for Higher Studies within the Faculty of the Principles of the Religion (usool ad-deen). Then he transferred to teaching at the Supreme Court of Justice, where he was appointed the head. He then returned to teaching there after his period of headship came to an end. He was then made a member of the Permanent Committee for Islaamic Research and Fataawa, where he continues to this day.

The noble Shaykh is a member of the Council of Senior Scholars, and member of the Fiqh Committee in Makkah (part of ar-Raabitah), and member of the Committee for Supervision of the Callers (du'aat) in Hajj, whilst also presiding over (his main role) membership of the Permanent Committee for Islaamic Research and Fataawa. He is also the imaam, khateeb and teacher at the Prince Mut'ib Ibn 'Abdul-'Azeez masjid in al-Malzar.

He also takes part in responding to questions on the radio program "Noorun 'alad-Darb", as he also takes part in contributing to a number of Islaamic research publications at the Council for (Islaamic) Research, Studies, Theses and Fataawa which are then collated and published. The

noble Shaykh also takes part in supervising a number of theses at the Masters degree and Doctorate level.

He has a number of students of knowledge who frequent his regular gatherings and lessons .

He himself studied at the hands of a number prominent scholars and jurists, the most notable of whom were:
The noble Shaykh 'Abdul-'Azeez ibn Baaz (rahima-hullaah);
The noble Shaykh 'Abdullaah ibn Humayd (rahima-hullaah);
The great Shaykh Muhammad al-Ameen ash-Shanqeetee (rahima-hullaah);
The noble Shaykh 'Abdur-Razzaaq 'Afeefee (rahima-hullaah);
The noble Shaykh Saalih Ibn 'Abdur-Rahmaan as-Sukaytee;
The noble Shaykh Saalih Ibn Ibraaheem al-Bulayhee;
The noble Shaykh Muhammad Ibn Subayyal;
The noble Shaykh 'Abdullaah Ibn Saalih al-Khulayfee;
The noble Shaykh Ibraaheem Ibn 'Ubayd al-'Abd al-Muhsin;
The noble Shaykh Saalih al-'Alee an-Naasir;

He also studied at the hands of a number of scholars from al-Azhar University (Egypt) who specialised in hadeeth, tafseer and Arabic language.

He has played a major role in calling to Allaah and teaching, giving fatwa, khutbahs and knowledgeable refutations.

His books number many, however the following are just a handful which include Sharh al-'Aqeedatul Waasitiyyah, al-irshaad ilas-Saheehil-I'tiqaad, al-Mulakhkhas al-Fiqhee, Foods and the Rulings regarding Slaughtering and Hunting, which is part of his Doctorate. They also include at-Tahqeeqaat al-Mardiyyah in inheritance which is part of his Masters degree. Further titles include Rulings relating to the Believing Women, and a refutation of Yoosuf Qaradaawi's book al-Halaal wal-Haraam.

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The Shaykh's official website: www.alfuzan.ws

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Creeds

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Categories of Tawhid (Belief in the Oneness of Allah)

First question from Fatwa No. 9772

Q 1: What is the meaning of Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship), Tawhid-ul-Uluhiyyah (Oneness of Worship), and Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes)?

A: Tawhid-ul-Rububiyyah is to believe in Allah's Omnipotence; He Alone is the Originator of creation, maintenance, life, death, etc. As for Tawhid-ul-Uluhiyyah, it is the sincerity of devotional acts e.g. Salah (Prayer), Sawm (Fast), Zakah (obligatory charity), vows and sacrificial animals.Tawhid-ul-Asma' wal-Sifat is to talk of Allah's Names and Attributes in the same manner He and His Prophet (peace be upon him) did; giving Him the same Names and Attributes He calls Himself therewith free from Tashbih (comparison), Tamthil (likening Allah's Attributes to those of His Creation), Tahrif (distortion of the meaning), or Ta`til (denial of Allah's Attributes).

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The first question of Fatwa no. 8943

Q 1: What are the types of Tawhid (monotheism) and what is the definition of each type?

A: There are three types of Tawhid: Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship), Tawhid-ul-Uluhiyyah (Oneness of Worship) and Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes). Tawhid-ul-Rububiyyah is testifying that Allah alone is the Creator, the Sustainer, the Giver and the Taker of life, and the Controller of all affairs in the dominion of the heavens and the earth. It also means attributing Governance and Legislation only to Allah, through sending His Messengers and revelation of His Books. Allah says (what means): ﴾Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)!﴿ (Surah Al-A'raf, 7: 54). Tawhid-ul-Uluhiyyah is the worship of Allah alone; nothing else is to be worshipped, invoked, or sought for help. Vows and sacrificial animals must be dedicated exclusively to Him. Allah states: ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ (Surah Al-An'am, 6: 162-163). He also states: ﴾Therefore turn in prayer to your Lord and sacrifice (to Him only).﴿ (Surah Al-Kawthar, 108: 2). Tawhid-ul-Asma' wal-Sifat means describing Allah the way He has described Himself, and the way His Messenger (peace be upon him) described Him; and naming Allah with the Names that He has named Himself with, and His Messenger (peace be upon him) named Him with, in the Sahih (authentic) Hadiths, without Tashbih (comparison), Tamthil (likening Allah's Attributes to those of His Creation), Ta'wil (allegorical interpretation) or Ta'til (denial of Allah's Attributes).

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﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿ (Surah Al-Shura, 42: 11).

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Tawhid-ul-Rububiyyah (Oneness of Lordship)

Management of the Universe

The first question of Fatwa No. 9272 :

Q1: Is a person who believes that someone other than Allah is managing the universe considered a Kafir (disbeliever)?

A: Whoever believes this is considered a Kafir, because he has associated partners with Allah in His Lordship. He is even worse in disbelief than many of the Mushrikun (those who associate others with Allah in worship) who set up partners with Allah in His Divinity.

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Third question from Fatwa No. 782782

Q 3: The question states: "We have children whom we want to encourage to reflect upon Allah's creation. What holds the land that exists on the surface of water, and prevents it from falling into the water?

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They said that 'The earth consists of seven layers and there are inhabitants in each one of them'. Among the claims they presume is that: 'One of the earth's layers is hotter than Hellfire. It is where Allah places the souls of sinners and disbelievers.' They also claim that the two angels Harut and Marut are being punished under the earth. Please, tell us about their punishment! May Allah reward you with the best".

A: Firstly: There is no land on top of the waters surface for you to ask about what is preventing it from falling. Only the air and the sky are above the water. All universal elements are held by Allah's Omnipotence. Allah (Exalted be He) says: ﴾Verily, Allâh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him.﴿ This constant system may be referring to a profound secret that Allah embeds in the creation and only discloses to whom He graced amongst scholars of Universal Laws and others. According to an account reported in the Sahih (authentic) Book of Hadith of Al-Bukhari on the authority of `Aly (may Allah be pleased with him) ﴾Talk to people in a manner they can understand, lest they should belie Allah and His Messenger﴿

Secondly: Allah states that the earth is composed of seven layers saying: ﴾It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven).﴿ Exercising their knowledge, geologists state that these layers are above each other where air exists in-between.

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Every layer is inhabited by some of Allah's creation according to the following Ayah (Qur`anic verse): ﴾His Command descends between them (heavens and earth), that you may know that Allâh has power over all things﴿ Others state that the earth consists of seven layers adjacent to each other with no cavity in-between. They quote the following Hadith in support of their view: ﴾Whoever wrongly seizes a span of land, his neck will be encircled with it down seven earths on the Day of Resurrection.﴿

Thirdly: "Sijjin" is a matter of Ghayb (the Unseen) that we should refrain from asking questions about except within the scope revealed by Allah in His Book or by His Messenger (peace be upon him). Allah (Exalted be He) says: ﴾Nay! Truly, the Record (writing of the deeds) of the Fujjâr (disbelievers, polytheists, sinners, evil-doers and the wicked) is (preserved) in Sijjîn.﴿ ﴾And what will make you know what Sijjîn is?﴿ ﴾A Register inscribed.﴿ We should believe in it as it is with no further addition, otherwise, we may fall into the zone of prohibition, as Allah says: ﴾And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge.﴿

Fourthly: Harut and Marut are two angels whom Allah sent down to test His servants. They obeyed Allah and did not do except what He has ordered them to do. Allah has the right to test His servants as He wills, with whatever He wills. None can stop His Decree or Judgment. Allah (Exalted be He) said: ﴿They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)."﴾

As for the view that they were two angels but later transformed into two men, for they disobeyed Allah by committing sins, then they were denied entry into Heavens and were put to punishment by being hung from their hair, etc. These are no more than lies. Muslims should not accept these lies. Muslims should avoid reading books such as, Bada'i` Al-Zuhur fi Waqa'i` Al-Duhur, for the authors of such books are the ones who circulate these lies. Allah knows best.

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Q 4: Some people say that the Rock near Al-Masjid Al-Aqsa (the Mosque in Jerusalem), where the Prophet (peace be upon him) started his Mi`raj (Ascension to heaven), is suspended in the air by the Power of Allah. Guide us, may Allah reward you!

A: Everything is firmly settled in its normal location by permission of Allah whether it is in the heavens or on earth, including the Rock mentioned in this question. Allah (Exalted be He) says: ﴿Verily, Allâh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him.﴾ Allah (Glorified be He) also says: ﴿And among His Signs is that the heaven and the earth stand by His Command.﴾ This Rock is not suspended loose in the air with nothing to support it from all directions.

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It is fixed to the side of the mountain in the natural well known way that things are affixed to each other. However, we cannot deny Allah's ability to grasp any object in a manner that it becomes loosely suspended in the air. All the creatures of Allah are controlled by His Power. It was Allah's Power that raised Mount Tur over the Children of Israel when they refused to act upon the Commandments brought by Musa (Moses, peace be upon him). Allah (Exalted be He) says: ﴿And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become Al-Muttaqûn (the pious - See V.2:2).﴾ Allah also says: ﴿And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him."﴾ Therefore, it is not true that the Rock located near Al-Masjid Al-Aqsa in Jerusalem is suspended in the air and is completely detached from the mountain.

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Fatwa No. 8805 :

Q: Is there an Ayah (Qur'anic verse) or Hadith which states that there are seven earths? It is a controversial issue among us. If so, in which Surah of the Qur'an or in which Hadith is this stated? May Allah reward you the best.

A: It is authentically established in the Glorious Qur'an that Allah the Exalted created seven earths, just like He created seven heavens, as Allah the Exalted says (what means): ﴾It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.﴿ (Al-Talaq, 65:12). It is authentically established in Hadith as well that there are seven earths, for Al-Bukhary and Muslim narrated from Sa'id ibn Zayd (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾"Anyone who seizes a handspan of land unjustly, Allah will encircle him by it on the Day of Resurrection down seven earths."﴿ The same Hadith is also narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhary and Muslim) from 'Aisha as Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration).

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(Part No. 1; Page No. 64)

The first question of Fatwa no. 1542

Q: We read in some Arabic newspapers about some surgeries that are performed by doctors in Europe to change men into women and women into men. Is this true? Is this not considered as interfering in matters related to the Creator, Who Alone is responsible for creating and forming His Creation? What is the Islamic position on this?

A: No created being has the ability to change a man into a woman or a woman into a man. This is not their concern, nor is it in their power, no matter how knowledgeable they become of the matter and its properties; this is in Allah's Hands Alone. He (Exalted be He) says (what means): ﴾To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.﴿ ﴾Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.﴿

At the beginning of the Ayah (Qur'anic verse), Allah (Glorified be He) informs us that He Alone possesses this ability, which He entirely reserved for Himself, and He concludes the Ayah by explaining the basis of this Exclusive Power: the perfection of His Knowledge and Omnipotence. However, sometimes the gender of a newborn child might be dubious and it may not be clear whether it is a boy or a girl. It may appear at first to be a girl, when it is actually a boy, or vice versa. In most cases, the ambiguity is removed and the truth is established once the child reaches puberty, and the doctors may perform surgical operations that will harmonize the individual with the reality of their masculinity or femininity; although surgery might not be required in some cases.

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So, what doctors actually do in these circumstances is that they reveal the real gender identity of the person through surgical operations; they do not change a man into a woman or a woman into a man. Therefore, it should be not understood that they are interfering in matters related to the Creator; instead they are just revealing to the people the male or female identity of what is originally created by Allah. And Allah knows best!

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The fourth question of Fatwa No. (189): Q4: What is the ruling on the belief of a person that the Murshid (spiritual guide) gave him a child, or that decrease and increase in sustenance are a result of invoking someone other than Allah?

A: Whoever believes that children are a gift from someone other than Allah, or that someone else can increase and decrease his sustenance is considered a Mushrik (one who associates others with Allah in worship), whose Shirk is even worse than that of the pre-Islamic Arabs and other disbelievers during the time of Jahiliyyah (pre-Islamic time of ignorance). When the Arabs were asked during Jahiliyyah who gave them sustenance from the heavens and the earth, brought forth the living from the dead and the dead from the living, they said, "Allah." They worshipped their false idols only because they claimed that they brought them near to Allah. Allah the Exalted states (what means): ﴿Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?"﴾

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Allah also says (what means): ﴿And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.﴾ He also says in (what means): ﴿Who is he that can provide for you if He should withhold His provision?﴾

It is authentically established in the Sunnah that giving and withholding are only from Allah. By way of example, Al-Bukhary reported in the Chapter entitled "Dhikr after Salah" in his Sahih that Warrad, the scribe of Al-Mughirah ibn Shu'bah, said: Al-Mughirah ibn Shu'bah dictated a letter to me for Mu'awiyah informing him that the Prophet (peace be upon him) used to recite after each obligatory Salah, ﴿La ilaha illa Allah, wahdahu la shareeka lahu, lahul-mulku wa-lahul-hamdu, wa-huwa 'ala kulli shai'in qadeer, Allahumma la mani'a lima 'a'tait wa-la mu'tia lima mana't, wa-la yanfa'u dhal-jaddu minkal-jadd (There is no god but Allah, Alone with no partner, His is the Sovereignty and His is the praise, and He has power over all things. O Allah! No one can withhold what You give and no one can give what You withhold, and no one's wealth or might is of any avail to him against You).﴾ However, Allah may grant His servant offspring and increase his sustenance because of his praying to Him and turning to Him alone, as manifest in Surah Ibrahim (14), when Ibrahim (Abraham, peace be upon him) supplicated to Allah and He answered his supplication. It is also mentioned in Surah Maryam, Surah Al-Anbiya', and others that Zakariyyah supplicated to Allah and He answered his supplication. It is also authentically established that Anas (may Allah be pleased with him) said, "I heard the Messenger of Allah (peace be upon him) say, ﴿'Whoever would like to have his provision increased and his lifespan extended, let him uphold the ties of kinship.'﴾ Narrated by Al-Bukhary

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and Muslim in their two Sahih (authentic) books of Hadith. And Allah knows best.

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The sixth question of Fatwa No. 9688 :

Q6: Is there any human who can provide sustenance to other creatures or protect them from harm?

A: Allah is the All-Provider, Owner of Power, the Most Strong. It is He Who answers those in despair when they call upon Him, removes evil, and repels harm. As for humans, Allah may make them only a means of providing sustenance for others and repelling harm from them. However, they can neither benefit nor harm themselves or others.

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Second question from Fatwa No. 10909

Q 2: How can Rizq (provision) be provided and determined by Allah when I can increase my daily work to attain more Rizq? How can Rizq be decreed and determined for me so that I cannot increase or decrease it?

Are there any books that clarify these issues? Please guide us.

A: Rizq is from Allah. He creates, determines, gives, bestows and provides the means for gaining it. A servant follows direct causes whether they are easy or difficult, a lot or a little. Allah predestines and provides the means out of His Mercy. Therefore, Rizq is ascribed to Allah with regard to predestining and granting a servant the causes and means to his gain.

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The Theory of Evolution

The fifth question of Fatwa No. 5167 :

Q5: There are some who claim that man was once an ape and then evolved. Is this correct, and is there any evidence to support this?

A5: This statement is false; the evidence on that is that Allah has clarified in the Qur'an the stages of Adam's creation, saying (what means): ﴾Verily, the likeness of 'Isâ (Jesus) before Allâh is the likeness of Adam. He created him from dust﴿

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Then that dust was wetted until it became sticky clay, clinging to the hands; Allah the Exalted says (what means): ﴾And indeed We created man (Adam) out of an extract of clay (water and earth).﴿ Allah also says (what means): ﴾Verily, We created them of a sticky clay.﴿ Then it turned into altered black mud; Allah the Exalted states (what means): ﴾And indeed, We created man from dried (sounding) clay of altered mud.﴿ And when it dried, it turned into clay like that of pottery; Allah the Exalted states (what means): ﴾He created man (Adam) from sounding clay like the clay of pottery.﴿ Allah then fashioned Adam into the form that He willed and then breathed into him the soul which He created for him, Allah the Exalted says (what means): ﴾And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud.﴿ ﴾"So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him."﴿ These are the stages of Adam's creation according to the Qur'an. As for the stages of creating Adam's offspring, Allah the Exalted says (what means): ﴾And indeed We created man (Adam) out of an extract of clay (water and earth).﴿ ﴾Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman).﴿ ﴾Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allâh, the Best of creators.﴿

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As for Adam's wife, Hawwa' (Eve), Allah the Exalted has clarified that He created her from Adam, saying (what means): ﴾O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ' (Eve)], and from them both He created many men and women﴿

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Creation of Mankind

The sixth question of Fatwa no. 2612

Q6: Do we understand from breathing the soul into the fetus after four months, that the zygote formed by the union of the male sperm and the female ovum, from which the embryo develops, is without a soul, or what?

A: For each, the sperm and the ovum, is a form of life that suits it. If they are not damaged, they will be prepared to unite with each other, with the Permission and Predestination of Allah. When this happens an embryo is formed, if Allah wills. The embryo will also has a life of its own, which suits it, during which it grows and develops through the known stages.

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When the soul is breathed into it, the embryo will start another life, with the Permission of Allah, the Most Kind, the All-Aware. No matter how much effort mankind exert, even if they are highly skilled physicians, they will never be able to learn all the secrets of pregnancy, its causes, or stages. They will only be able to learn some of its symptoms and conditions within the limits of the knowledge given to them, and through examination and experimentation. Allah (Exalted be He) says (what means): ﴾Allâh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.﴿ ﴾All-Knower of the Unseen and the seen, the Most Great, the Most High.﴿ Allah also says: ﴾Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.﴿

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You are the successors of Allah on earth

The first question from Fatwa no. (3014):

Q1: What is the ruling of the following phrase that is written in some books: "You (i.e. Muslims) are the successors of Allah on earth"?

(Part No. 1; Page No. 72)

A: This phrase does not depict the correct meaning, as Allah (Exalted be He) is the Creator and Owner of everything. He has never been absent from His creation or dominion and He has never assigned a successor on earth. He only allows people to succeed each other on earth so that when a person, group or a nation perishes, Allah brings about another successor to replace them in populating the earth, for He (Exalted be He) says: ﴿And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you.﴾ He (Exalted be He) also says: ﴿They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"﴾ Moreover, He (Exalted be He) says: ﴿And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth."﴾ This means that they are part of His creation which succeeds those who have come before them.

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Is it proper to describe air and the like as natural?

Second question from Fatwa No. 9552

Q 2: Is it permissible to describe air as natural?

A: It is permissible to describe it this way if the word 'natural' is intended to mean 'moderate'.

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(Part No. 1; Page No. 74)

(Part No. 1; Page No. 75)

Tawhid (Oneness of Allah)

(Part No. 1; Page No. 76)

Shahadah (Testifying that there is no deity but Allah)

The first, second and third questions from Fatwa no. (7887):

Q1: Why is the Islamic religion called "Islam"?

A: It is called so because whoever reverts to Islam must submit to Allah (Exalted be He) and to all rulings introduced by Him (Exalted be He) and His Messenger (peace be upon him), for Allah (Exalted be He) says: (And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself.) to His saying: (When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamîn (mankind, jinn and all that exists).") Moreover, He (Exalted be He) says: (Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism) and he is a Muhsin then his reward is with his Lord (Allâh))

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Q2: What is the meaning of 'Ibadah (Worship)?

A: 'Ibadah means to deify only Allah, to lower and humble oneself to Him alone, and to submit to Him by doing whatever He has commanded and refraining from whatever He has prohibited. Scholars have defined it as a comprehensive term that encompasses everything that Allah loves and pleases Him.

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Q3: Is it permissible to say, "Causes are numerous but there is only one death"?

A: Yes, it is permissible to say this expression, there is no harm in it in Sha'a-Allah (if Allah wills).

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First question from Fatwa No. 7701

Q 1: "The perfect word" is as the Messenger of both mankind and jinn (creatures created from fire), tells us in his Hadith: ﴿ Whoever says: La ilaha illa Allah, i.e. there is no deity but Allah and Muhammad is the Messenger of Allah, shall enter Paradise. ﴾ This perfect word consists of two parts: 'There is no deity'; a form of negation, and 'Except Allah', a form of affirmation. This indicates the Oneness of Allah, (Exalted be He). But where can I find the second part, which indicates the message of Muhammad (peace be upon him)? If the two parts are found in the Book of Allah and the Sunnah (whatever is reported from the Prophet, peace be upon him) where can I find them together?

A: The first pillar of Islam which includes both parts is frequently mentioned in the Glorious Qur'an. As for the first part, Allah (Exalted be He) says: ﴿Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).﴾

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Allah also says: ﴿So know (O Muhammad صلى الله عليه وسلم) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh)﴾ and He also says: ﴿Such is Allâh, your Lord! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Creator of all things.﴾ As for the second part, Allah says: ﴿Muhammad (صلى الله عليه وسلم) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves﴾ and He also says:﴿ Muhammad (صلى الله عليه وسلم) is no more than a Messenger, and indeed (many) Messengers have passed away before him.﴾

As for the Sunnah, it is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴿Islam is based on five pillars: Testifying that La ilaha illa Allah (there is no deity but Allah), performing Salah (prayers), giving Zakah (obligatory charity), performing Hajj (pilgrimage), and observing the Sawm (Fast) of Ramadan.﴾ It is also related in Sahih Muslim from `Umar (may Allah be pleased with him) that he said: ﴿While we were sitting with the Messenger of Allah (peace be upon him) one day, a man appeared before us in pure white clothes and his hair was extraordinarily black. There were no signs of travel on him and none of us recognized him. He sat with the Prophet (peace be upon him) and put his knees before the Prophet's knees and placed his palms on the Prophet's thighs and said: "O Muhammad, inform me about Al-Islam". The Messenger of Allah (peace be upon him) said: "Al-Islam is that you testify that there is none worthy of worship (in truth) but Allah and that Muhammad is the Messenger of Allah, and you establish Salah,

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pay Zakah, observe the Sawm of Ramadan, and perform Hajj if you can afford the journey". The inquirer said: "You have told the truth". `Umar ibn Al-Khattab said: "We were amazed that he would ask and then he would himself verify the truth". The inquirer then said: "Inform me about Iman

(faith)". The Prophet replied: "Faith is to affirm your belief in Allah, His angels, His Books, His Prophets, the Day of Judgment, and the Divine Decree its good and evil". The inquirer said: "You have told the truth". The inquirer again said: "Inform me about Al-Ihsan (perfection of deeds)". The Prophet said: "That you worship Allah as if you are seeing Him, for though you don't see Him, verily, He sees you". The enquirer said: "Inform me about the Hour (of Doom)". The Prophet remarked: "The one who is asked about it knows no more than the questioner". The inquirer said: "Tell me about its signs". The Prophet said: "That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds competing with one another in the construction of high buildings". The narrator said: "Then, the inquirer went on his way but I stayed with the Prophet for a long while. He then said to me": "O `Umar, do you know who the inquirer was?" I replied: "Allah and His Prophet know best". The Prophet remarked: "He was Jibril (Gabriel), he came in order to instruct you in the matters of your religion".)

It is related in the Two Sahih Books of Hadith from `Ubadah Ibn Al-Samit (may Allah be pleased with him) that the Messenger (peace be upon him) said: (He who testifies that none has the right to be worshipped but Allah Alone Who has no partners and that Muhammad is His Servant and Messenger and that `Isa (Jesus) is Allah's Servant, Messenger, and that He bestowed him on Maryam (Mary), a Spirit created by Him, and that Paradise is a fact and Hellfire is a fact, Allah will admit him into Jannah (Paradise) regardless of the deeds he has committed.") It is related in Sahih Al-Bukhari from Anas (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said: (I have been commanded to fight people until they say: 'None has the right to be worshipped but Allah.' If they say so, perform Salah as we do, face our Qiblah (direction faced for Prayer towards the Ka`bah), and slaughter

in the name of Allah, as we slaughter, then their blood and property will be inviolable to us and we will not interfere with them except legally and their reckoning will be with Allah.) It is related in the Two Sahih Books of Hadith on the authority of `Itban (may Allah be pleased with him) who ascribed it to the Prophet: (Allah has forbidden Hellfire on those who say, "None has the right to be worshipped but Allah" only for the sake of Allah.)

Scholars have explained these Hadiths and the like reports to mean: Whoever utters these two testimonies of faith and commits themselves to fulfill their due rights such as; observing the acts of `Ibadah (worship), abstaining from the unlawful, and devoting themselves to Allah alone, Allah will admit them into Paradise. As for someone who dies while committing sins other than disbelief and does not repent, they are submitted to the Will of Allah. If He wills, He will forgive and admit them into Paradise regardless of how little deeds they present. Likewise, if Allah wills, He will torture them in retribution for sins, then He may admit them to Paradise. There are so many accounts reported in this regard from the Prophet (peace be upon him). Ayahs (Qur'anic verses) explain each other and likewise the accounts of Sunnah. Allah (Exalted be He) says: (Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills) This Ayah (Qur'anic verse) is confined to those who do not repent of their acts of disbelief.

As for Allah's saying: (Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins.) , it was revealed in reference to those who repent. This is according to the consensus of opinions of Muslim scholars. This is also the opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) amongst the Sahabah

(Companions of the Prophet) and those who followed their path such as the four Imams of the schools of law and their followers.

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Fatwa No. 8377

Q: I would like to raise an issue that caused a dispute between some people. It is the writing of the word "Allah" and the word "Muhammad" in an interlacing shape on top of the door of one of the Masjids (mosques) in Adlab.

Some of them said that it is not permissible to write these names in such a shape. The proof they mentioned to support their viewpoint was that in this way, Muhammad's status (peace be upon him), would be the same as Allah's which is not reasonable. Others said that writing them in such a way is permissible as Allah (Glorified and Exalted be He) places His name beside the name of His Messenger Muhammad (peace be upon him). I would like you to guide me to what is right. Thank you very much.

A: Shari`ah (Islamic law) texts join between testifying that no one is worthy of worship except Allah

and testifying that Muhammad is the Messenger of Allah in certain places, such as in Adhan (call to Prayer), Iqamah (call to start the Prayer), in the Hadith: (Islam is based on five pillars: Testifying that there is no God but Allah and that Muhammad is the Messenger of Allah...) and other places. These texts point out what Mukallafun (legally competent persons) should believe in with regard to Allah and the Messenger, such as saying that there is no God but Allah and that Muhammad is the Messenger of Allah. But mixing the two words in writing was not mentioned in the Book of Allah or the Sunnah (whatever is reported from the Prophet, peace be upon him). Moreover, mixing both words in writing contains great danger as this is similar to the false creed of the Christians with regard to the trinity. They believe that the Father, Son and Holy spirit are one God. It also contains an element of the false creed of pantheism, and leads to elevating the Prophet (peace be upon him) and worshipping him along with Allah. Therefore, it is prohibited to write the Name of Allah and the name of His Messenger Muhammad (peace be upon him) by mixing the letters of the two words together. Moreover, it is also prohibited to write the words (Allah - Muhammad) next to each other on the top of the door of the Masjids or any other place because doing so may contain some delusion and misguidance with regard to the prohibitions mentioned above.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question from Fatwa No. 1988

Q 1: What is the essence of Islam?

A: The essence of Islam had been clearly defined in the answer given by the Messenger of Allah (peace be upon him) when Jibril (Gabriel, peace be upon him) asked him about Islam. The Messenger of Allah said: (Al-Islam implies that you testify that there is none worthy of worship (in truth) but Allah and that Muhammad is the Messenger of Allah, and you establish Salah (Prayer), pay Zakah (obligatory charity), observe Sawm (Fast) in Ramadan, and perform Hajj (Pilgrimage) to Al-Bayt (the House; a name of the Ka`bah) if you are solvent enough (to bear the expense of) the journey.) Islam also means to believe in Allah, His angels, Books, Messengers, the Last Day and Predestination whether good or bad. It also includes Ihsan (the perfection of Faith) which means to worship Allah as if you are seeing Him; and although you do not see Him, He sees you. The term Islam in general implies believing in all these matters of faith. This is based on the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: (Truly, the religion with Allâh is Islâm.) The above is also based on the Hadith in which the Prophet (peace be upon him) gave answers to Jibril when he asked him about Islam, Iman (faith) and Ihsan. In this Hadith the Prophet (peace be upon him) told his Sahabah (Companions) that Jibril asked him these questions with the purpose of teaching them their religion. Thus it becomes clear that true Islam basically means to submit oneself to the orders of Allah both in secret and in public and at the same time to avoid what He has prohibited.

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(Part No. 1; Page No. 84)

The Sixth Question from Fatwa no. (4150):

Q6: What is the real meaning of Al-`Ubudiyyah (servitude)? Is it to enslave people even against the laws of Islam?

A: There are various kinds of `Ubudiyyah; (i) The general servitude of all creatures at all times; this kind of submission is confined to Allah alone, as He (Exalted be He) says: ﴿There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.﴾ ﴿Verily He knows each one of them, and has counted them a full counting.﴾ ﴿And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).﴾ It is also related in the Hadith Qudsi (Revelation from Allah in the Prophet's words) narrated by Muslim on the authority of Abu Dhar Al-Ghifary (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴿Allah (may He be Exalted) said; "O My servants! I have forbidden injustice to Myself and I have made it Haram (prohibited) to you, so do not be unjust to one another."﴾ Likewise, it is also mentioned in the well-known supplication of the Prophet (peace be upon him): ﴿O Allah! I am Your Servant, son of Your Servant, son of Your Maidservant. My forelock is in Your Hand, Your Judgment over me is assured, and Your Decree over me is just. I ask You by every name You have taken for Yourself, taught to any of Your Creation, revealed in Your Book, or that You have taken unto Yourself in the realm of the Unseen, to make the Qur'an the life of my heart, the light of my breast, the banisher of my sorrow, and the reliever of my despondency.﴾ This is a real universal predetermined servitude according to which Allah controls His Creations as He wills and they submit to Him willingly and unwillingly. None can overturn His Judgment, He is the Most Subtle, the Well-Acquainted (with all things), who has no partners.

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(ii) Honorary servitude which Allah confers on His chosen creatures such as His Prophets, Angels, and pious people. For example, Allah says, ﴿Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad صلى الله عليه و سلم) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqsâ (in Jerusalem), the neighbourhood whereof We have blessed﴾ Allah also says regarding the angels, ﴿but honoured slaves.﴾ In regard to the pious people, Allah says, ﴿And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.﴾ to the end of Surah Al-Furqan. This is a real honorary type of servitude that Allah bestows upon His chosen pious servants. (iii) Man's servitude to another. This type is limited and temporary. It may be lawful, if they are captured while fighting the Muslims and defending the disbelievers. Allah entitled the victorious Muslims to take captives. Later, they may sell the captives and thus they become servants to anyone who buys them under certain rights and obligations. It may also be unlawful, in case of kidnapping free people, gaining power over them injustly, or buying any of them, as the Prophet (peace be upon him) said, ﴿Allah, Exalted be He, says: "I will contend on the Day of Resurrection against three (types of) people: One who makes a

covenant in My Name and then breaks it; one who sells a free man as a slave and devours his price; and one who hires a workman and having taken full work from him, does not pay him his wages.")

(Agreed upon by Al-Bukhari and Muslim)

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The third question of Fatwa no. 6149

Q3: Please explain the phrase: "La ilaha illa Allah Muhammad Rasul-ul-Allah (There is god except Allah, Muhammad is the Messenger of Allah)."

A: The Shahadah (Testimony of Faith) is the first of the Five Pillars of Islam. It consists of two parts, the first of which is: "La ilaha illa Allah" (There is god except Allah). This denotes that there is none worthy to be worshiped but Allah. It is both an affirmation and a negation. At the same time that "La ilaha" (There is god) negates that any act of worship should be offered to anyone but Allah, "illa Allah" (except Allah) affirms that Allah Alone, with no partner or associate, deserves all worship. We recommend that you refer to the book "Fatih-ul-Majid Sharh Kitab Al-Tawhid" written by Shaykh 'Abdul-Rahman ibn Hasan as he has expounded upon this issue in the chapter entitled "Explanation of Tawhid and the Shahadah". With regard to the second part of the Shahadah, i.e. "Muhammad Rasul-ul-Allah (Muhammad is the Messenger of Allah)"; this means that one should confess belief in the message revealed to the Prophet Muhammad (peace be upon him), submitting to it in words, deeds, and beliefs, and avoiding any words, deeds, intentions, or omissions that negate it.

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In other words, it means that one must believe in whatever the Prophet (peace be upon him) has said; obey his commands; avoid what he has declared forbidden; and that one must worship Allah only in the way ordained by Islam.

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The first question of Fatwa no. (7150):

Q1: It is well-known that Islam is revealed to provide freedom and liberty for people. The concept of liberty in Islam was correctly defined by an insightful scholar who said: It is to be a servant to Allah (Exalted be He) and a freeman to other than Him. Please briefly clarify for us the concept of `Ubudiyyah (Worship) in Islam and how the servant can be freed from his master and other relevant issues. Please also clarify the wisdom behind the fact that the Messenger (peace be upon him) took Anas as his servant and `Umar took a servant boy.

A: The meaning of worship in Islam is: "Submission to Allah (Exalted be He) by obeying His Commands, leaving what He has prohibited, abiding by His Limits, seeking His Pleasure, hoping for His Reward and fearing His Anger and Punishment." This is the true meaning of worship and it is never to be for anyone except Allah (Exalted be He). However, slavery is

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a casual matter that may occur due to many reasons related to someone's Kufr (disbelief). Therefore, Muslims could capture the disbelieving slaves during Jihad (striving in the cause of Allah), meaning, through battles held between them and the disbelievers.

A slave can be freed in many ways and these ways have been explained by scholars in books under the chapter on 'Manumission of Slaves'. Slaves may be set free as an individual's desire to draw closer to Allah (Exalted be He), as an expiation for unintentional killing or Zhihar (a man likening his wife to an unmarriageable relative) or the like. However, it is also permissible to have a servant as it was stated in the Hadith narrated on the authority of Anas and others. The wisdom behind the Prophet (peace be upon him) taking servants was to fulfill his needs and to help him with his personal requirements as well as to learn from his subtle morals and ethics, but this does not contradict the necessity of worshipping none but Allah Alone (Exalted be He).

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The first question of Fatwa no. 7559

Q1: When non-Muslims accept Islam, should they pronounce the Shahadah (Testimony of Faith) first or perform Wudu' (ablution)?

A: They should pronounce the Shahadah first and then they should ritually purify themselves to perform Salah (Prayer).

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According to the Shari'ah (Islamic law), they should perform Ghusl (ritual bath), because the Prophet (peace be upon him) ordered some of his Sahabah (Companions) to do so when they accepted Islam.

May Allah grant us success! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Eighth and ninth questions from Fatwa No. 8897

Q 8, 9: Centers for Islamic awareness face a lot of questions posed by Muslims from many places. They require reasonable answers to give people who do not believe in the Qur'an or Sunnah (whatever is reported from the Prophet). These people are absolute rationalists who cannot be convinced except by rational answers that are compatible with their understanding. Their aim is to spread suspicion and cast doubt into the hearts of ignorant Muslims. Some of them maintain courteous relations with Muslims like the Malayan Chinese while others have power and work in politics such as the Buddhists living in Pattani. We need to refute the following:

1- Their saying: "Islam is no different to idol worship. We worship idols and prostrate to our statues in Malaysia and you (Muslims) sell your property and other valuable possessions for the sake of going to Makkah to bow, prostrate and circumambulate around the stones of Al-Ka`bah in the Sacred House. We have seen Muslim pilgrims doing so during the season of Hajj on television."

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"Stones, whether of Al-Ka`bah or of idols, are all stones even if your beliefs are different from what is apparent." These false claims are spread by atheist Malay Chinese.

2- They draw an analogy between religions and rivers, claiming that religions are like various rivers of different headstreams. They all spring from one source located in highly elevated lands and all of them flow into one ocean. They mean to say that all religions have one aim; teaching their adherents good manners and beneficial deeds that will bring them success in the world and in the Hereafter and that religions will lead people to be gathered before Allah; this is the interpretation of them all springing from one source and flowing into one ocean.

3- Meaning that whoever adheres to any religion is saved because all religions belong to Allah and will return to Him in the the end, whether it is Islam, Buddhism or Christianity. This aims at throwing doubt and suspicion among Muslims especially the young ones. May you confirm receipt of our message for we are eagerly waiting for a reply and we thank you in advance.

It is to be noted that these are the claims and ideology of Buddhist Thais. Some Thai politicians have instilled these claims into the minds of Muslim students enrolled in their governmental schools to attract them to their Buddhist and Malay Semitic beliefs.

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Shi`ah (Shi'ites) interpret the following Ayah (Qur'anic verse) ﴾and perform As-Salât (Iqâmat-as-Salât) for My Remembrance.﴿ as follows: Whoever remembers Allah in their hearts are not obligated to offer Salah (Prayer) in the exact known way. It is known that the Shi`ah offer what is known as Batini Salah (mental Salah) in which they only close their eyes for a while and imagine that they are offering Salah. They claim that Salah

should be offered in this way; believing that Batini Salah is more valid and enduring than the Salah done by the apparent body postures. They use the following Ayah as evidence: ﴾Whatever is with you, will be exhausted, and whatever is with Allâh (of good deeds) will remain.﴿ **They interpret "whatever is with you" as referring to Salah performed by apparent body postures of which nothing remains after finishing Salah. "Whatever is with Allah will remain" denotes the heart through which a person offers Salah, and the image and sound which cross their minds. According to their beliefs, a person can offer Salah once a day, either at the beginning of the day, specifically in the morning or at the end of the day at the time of Maghrib (sunset) Prayer.**

However, it is better to offer all five prayers during their stated times regardless of where they are or what they are doing, whether they are in the bathroom, having a meal, or having sexual intercourse. This is the content of the speech of the Shaykh who attended the session. May Allah guide all Muslims to do that which He loves and that which pleases Him.

A: There is a great difference between Muslims and Malahidah (atheists). Muslims worship no one but Allah and follow what is revealed in His Book, the Qur'an,

and to His Messenger Muhammad (peace be upon him) whom He sent to Jinn (creatures created from fire) and humans, whether they are Arabs, non-Arabs, men or women. Allah ordered humans and Jinn to follow the Prophet (peace be upon him) and adhere to what was revealed to him. On the other hand, the Malahidah follow their own lusts and minds, which neither save their followers from the torture of Allah nor guide them to the deeds and sayings that please Him (Glorified and Exalted be He). Allah (Exalted be He) says: ﴾And who is more astray than one who follows his own lusts, without guidance from Allâh?﴿ Regarding their claim that all religions have one source, this is false. Islam with which Allah sent the Messengers is the true religion. Its source is Allah (Glorified be He), Who created Jinn and humans to believe in it, revealed in Books - the greatest of which is the Noble Qur'an - and sent the Messengers - the last of whom is Prophet Muhammad (peace be upon him) - to convey it. The other religions originate from the people's opinions and minds. They are fallible and none of them can be taken for granted unless it concords with the Shari`ah (Islamic law) conveyed by the Messengers (peace be upon them). After the revelation of Islam, none of the people's opinions and thoughts or any of the books revealed before the Qur'an are accepted except what concords with the Shari`ah of the Prophet (peace be upon him). Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.﴿ Allah (Exalted be He) also says: ﴾And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).﴿

Allah (Glorified and Exalted be He) says about His Prophet (peace be upon him): ﴾But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴿ Allah (Exalted be He) also says: ﴾and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqûn (the pious - See V.2:2), and give Zakât; and those who believe in Our Ayât (proofs, evidence, verses, lessons, signs and revelations, etc.)﴿ ﴾Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى

صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful.) Allah (Glorified be He) then says: (Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided.") There are many Ayahs (Qur'anic verses) stressing this meaning. It is related in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said: (Every prophet was sent to his nation only but I was sent to all mankind.) It was related in Sahih Muslim that the Prophet (peace be upon him)

said: (By Him in whose Hand my soul is, every Jew or Christian of this Ummah (nation) who hears about me and dies not believing in me will be of the inhabitants of Hellfire.) There are many texts of Hadith stressing this meaning. Accordingly, it is obligatory to advise those Malahidah, invite them to the truth and remind them of the consequences of their Kufr (disbelief). They will end up in Hellfire if they do not believe that Muhammad is the Messenger of Allah (peace be upon him) and follow what was revealed to him. May Allah reward you and grant you a good outcome!

As for claiming that they only appeal to reason, then we should use the language of reason in explaining that minds are fallible and differ from one person to another. That is why Allah's Purified Shar ` (Law) does not depend on the mind as a reliable source. Rather, people should depend on what is supported by proof from the Qur'an because it is the truth after which there is no truth and because no one is more truthful than Allah (may He be Praised), Who knows the affairs of His servants. We should depend on what is authentically attributed to Allah's Messenger (peace be upon him) because he does not speak due to inclination but according to what is revealed to him. Moreover, falsehood cannot approach the Book of Allah in any way, and the Messenger (peace be upon him) is infallible regarding everything he conveys from Allah (may He be Praised). That is why Allah (Glorified and Exalted be He) orders Muslims in the Qur'an to refer to His judgment upon differences and to the Qur'an and Sunnah of His Prophet (peace be upon him). Allah (Glorified be He) says: (And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).) Allah (Glorified and Exalted be He)

also says: (O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.) Neither Allah (Exalted be He)

nor His Messenger ordered Muslims to appeal to reason and seek their own rulings because of their inability to solve problems and because of the different minds of people. We ask Allah to guide us all to what pleases Him and help us to understand His Din, hold fast to it and abandon whatever contradicts it, for He is the Most Generous.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 11110

Q: The good word is one of the five pillars of Islam. Did the Messenger (peace be upon him) teach us that the good word is La ilaha illa Allah Muhammad rasul Allah (there is no deity but Allah. Muhammad is the Messenger of Allah), or just La ilaha illa Allah (there is no deity but Allah)? What do the Glorious Qur'an and books of Sahih (authentic) Hadiths tell us in this regard? If the Qur'an mentions the first formula, which Surah is it in? What is the number of the Ayah (Qur'anic verse)? Likewise, if the reliable books of Hadith confirm it, where can it be found? Please, mention the book, the page, and the categorical degree of relevant Hadith? Finally, do Muslims have the right to add any word

or sentence to any Ayah or Sahih Hadith specially if the addition is good and acceptable? What is the Shari`ah (Islamic law) ruling on this?

The answer is as follows:

A: The good word is La ilaha illa Allah as you have mentioned in the question. It is one of the foundations upon which Islam is built. Furthermore, it is the first of its pillars. The Prophet (peace be upon him) taught us this word and the other five pillars as well. He (Peace be upon him) says: ﴿Islam is based on five pillars: Testimony that La ilaha illa Allah Muhammad rasul Allah (there is no deity but Allah. Muhammad is the Messenger of Allah); performing Salah (Prayer), giving Zakah (obligatory charity), performing Hajj (Pilgrimage), and observing Sawm (Fast) in Ramadan.﴾ (Related by Ahmad, Al-Bukhari , Muslim , Al-Nasa'y , and Al-Tirmidhy on the authority of Ibn `Umar 'may Allah be pleased with them both'). The Prophet (peace be upon him) also says: ﴿I have been commanded to fight people until they testify that there is no deity but Allah and I am the Messenger of Allah. If they say so, their lives and property become inviolable unless justified by law and then their reckoning will be by Allah.﴾ (Related by the six Compilers of Hadiths 'Imams Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah')

Ibn `Abbas (may Allah be pleased with them both) related that when Allah's Messenger (Peace be upon him) sent Mu`adh to Yemen, he said to him: ﴿You will go to the people of the Book. First of all, invite them to testify that `there is no deity but Allah'.﴾ In another narration: ﴿call them to believe in Tawhid (Oneness of Allah). If they accept this, then tell them that Allah has enjoined five Salahs (Prayers) in every day and night upon them. If they accept this, tell them that Allah has obliged them with paying Zakah (obligatory charity) taken from the rich and distributed among the poor. If they obey this, then avoid taking the best of their possessions. Beware of injustice, for there is no barrier between an oppressed person's Du`a' (supplication) and Allah i.e. it is definitely answered.﴾

(Related by Al-Bukhari and Muslim).

Allah (Exalted be He) commands us to obey Him and act upon the Shari`ah conveyed by His Messenger Muhammad (Peace be upon him) whether it is from the Qur'an or the Sunnah (whatever

is reported from the Prophet). Allah (the Exalted) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم)." But if they turn away, then Allâh does not like the disbelievers﴿ Allah also says:﴾ He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh﴿ and also says: ﴾And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴿

Muslims have no right to add a ruling, a word, a sentence, or anything to the Qur'an or the Sunnah of the Prophet (Peace be upon him). This would be an act of Bid`ah (a rejected innovation in religion). It is authentically reported that the Prophet (Peace be upon him) said: ﴾Whoever brings about extraneous things to our religion, his act is rejected.﴿ In another narration: ﴾Whoever does an act for which there is no sanction from our behalf, it is to be rejected.﴿ .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 5318

Q6: If a man having five wives or more dies, is he considered a Muslim for whom we can offer the Funeral Prayer after his death, although we know that Allah (Glorified be He) says (what means): (Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world) **?**

A: True Iman (Faith) is not established by saying, "La ilaha illa Allah (there is no deity but Allah)," unless it is said sincerely from the heart. Allah does not accept the Shahadah (Testimony of Faith) unless it is sincere. In this world, anyone who pronounces the Shahadah should be treated unconditionally as a Muslim, even if they are not sincere when saying it, because we must accept what is apparent and Allah is the One Who handles the inwardly hidden. Anyone who pronounces the Shahadah and then does something that nullifies it has committed Kufr (disbelief), like someone who deems lawful what is well-known to be unlawful in Islam despite being notified of its unlawfulness, such as: Zina (sexual intercourse outside marriage) or marriage between two Mahrams (unmarriageable relatives); or if someone nullifies it by intentionally abandoning Salah (prayer), although they have been informed of the ruling and advised of the unlawfulness of this; this is according to the most correct scholarly opinion. Another nullifier of the Shahadah is wearing a talisman, or an amulet that does not contain Qur'an, believing in its effectiveness. If it is believed that it is a means of cure or protection from the evil eye or Jinn, it is Haram (prohibited) but it does not nullify Islam. It is, however, one form of minor Shirk (associating others in worship with Allah). The Prophet (peace be upon him) said, ("Whoever wears an amulet, may Allah not fulfill it (i.e., his want) for him, and whoever wears a sea-shell, may Allah not give him peace.") There is disagreement among the scholars regarding the permissibility of wearing amulets containing Qur'anic Ayahs. However, the preponderant scholarly opinion is that it is Haram, according to the general evidences and to block the means that may lead to wearing other things.

Among the other nullifiers of Islam is seeking help from the dead, idols, other inanimate objects, or those who are absent - Jinn or humans - or the living who are present, in matters that none can do but Allah, and the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 1; Page No. 100)

(Part No. 1; Page No. 101)

Calling upon other than Allah

(Part No. 1; Page No. 102)

Calling upon other than Allah for help

Fatwa no. 2787

Q: Is it permissible for a man who lives among a community of people who invoke help from other than Allah to perform Salah (prayer) behind them (when they lead the congregational prayers)? Is it obligatory to disassociate oneself from them? Is what they are doing count as major Shirk (associating others in worship with Allah)? Is making allies of them judged the same as making allies of true Kafirs (disbelievers)?

A: If the state of the people you are living among is as you described: they call upon other than Allah for help, such as the dead, absent or unseen beings, trees, stones, stars, and the like, they are Mushriks (those who associate others with Allah in worship) who are committing major Shirk that take them out of the Din (religion) of Islam. It is not permissible to take them as allies, as is the case with the Kafir. Performing Salah behind them is invalid. It is also not permissible to associate with them or live among them, except for those who call them back to the truth with knowledge, in the hope that they respond to them and become religiously reformed. Otherwise, it becomes obligatory to disassociate oneself from them, and to join another community of people who can be worked with to establish the fundamentals and branches of Islam, and to revive the Sunnah of the Messenger of Allah (peace be upon him).

(Part No. 1; Page No. 103)

If it is not possible to find a proper community, then one must detach oneself from all communities, even if this causes hardships, based on what was narrated by Hudhayfah (may Allah be pleased with him) who said: ("The people used to ask the Messenger of Allah (peace be upon him) about the good, but I used to ask him about the evil lest it should afflict me. Once I said, "O Messenger of Allah! We were living in ignorance and evil then Allah bestowed upon us this goodness, so will there be evil after this goodness?" He said, "Yes." I said, "Will there be goodness after this evil?" He said, "Yes, but it will be tainted (not pure.)" I said, "What will be its taint?" He said, "A people following a way other than my way (Sunnah) and calling to a guidance other than my guidance; you would agree with some of what they do and disagree with some." I said, "Will there be evil after that goodness?" He

said, "Yes, callers on the doors of Hellfire; whoever accepts their invitation to it they will throw him into it." I said, "O Messenger of Allah! Describe them to us." He said, "They are from our own people, speaking our language." I said, "O Messenger of Allah! What do you command me to do if this happens in my time?" He said, "Adhere to the community of Muslims and their leader." I said, "What if there was not a community for them or a leader? He said, "Then seclude yourself from all these communities, even if you have to bite (i.e. eat) the root of a tree until death comes to you and you are in that state.") (Agreed upon by Al-Bukhari and Muslim)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question from Fatwa No. 3716

Q 2: I hear and see with my own eyes, that people say that Awliya' (pious people) have authority over people in worldly life and they also claim that they have forty forms; sometimes you see them in the form of a man, sometimes a snake, or a lion etc. They go to graveyards and sleep there, and then they set out at nightfall. People relate that they stand near them in sleep and tell them, "Go, you are cured." Is such talk true or not?

A: Awliya' have no authority over anyone; whatever Allah has given them is merely the ordinary means given to all other humans. They do not have supernatural powers; they cannot take non-human forms, like snakes, lions, monkeys or other animals. Allah has given this kind of power only to angels and Jinn (creatures created from fire). However, it is permissible to go to graveyards to visit the dead and make Du`a' for their forgiveness and mercy from Allah. But it is impermissible to go to graveyards seeking blessings or healing from their occupants, or their help in troubles or for fulfilling a need. This is an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah), as is offering sacrifices to anyone or anything other than Allah, whether it is done at the graves of the righteous or others. What you have narrated about them opposes Shari'ah (Islamic Law); it is one of the condemned Bid`ahs (rejected innovations in religion) and `Aqa'id Shirkiyyah (creeds of associating others in worship with Allah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 1; Page No. 105)

Fatwa No. 4154 :

Q: The Imam of a Masjid (mosque) in one of the villages in Egypt where we live is a Sufi who follows Al-Shadhiliyyah Tariqah (Sufi order). This man teaches people to seek to draw close to Allah (Tawassul) by means of the creatures of Allah, such as the prophets and the Awliya' (pious people), and he urges them to visit shrines. He tells them it is lawful to swear by the Prophet and the Awliya', and to make Kaffarah (expiation) if they break an oath made in their name. Our group, which is one of the Islamic groups, debated with him over the errors he is committing and teaching to the people, but he remained adamant, citing Da'if (weak) and Mawdu' (fabricated) Hadiths to defend his opinion. Is it permissible to pray behind such a man (when he leads congregational prayers)? Because we have not yet finished building a Masjid; we have only collected some donations for it, but we still have not built it. We would like to know your Fatwa concerning this issue. May Allah grant us all success. In addition, he declared the great scholars of Islam, such as the Shaykh of Islam Ahmad ibn Taymiyyah and Imam Muhammad ibn 'Abdul-Wahhab (may Allah be pleased and merciful with them) as disbelievers.

A: Seeking the help of the dead and calling upon them instead of or along with Allah is considered major Shirk (associating others in worship with Allah) which takes one out of the fold of Islam, whether the one whose help is sought is a prophet or otherwise. Seeking the help of people who are absent is major Shirk as well, which also takes one out of the fold of Islam; we seek refuge in Allah from that. Salah (prayer) behind such people is not valid as they are Mushrikun (those who associate others with Allah in worship).

(Part No. 1; Page No. 106)

As for one who seeks the help of Allah alone and only asks of Him, yet begs in the name of their status and virtue, or circumambulates their graves without believing that they have the ability to do anything, but only hoping that their lofty status in the sight of Allah be a cause for answering prayers, such a person has committed a Bid'ah (rejected innovation in religion), a sin, and one of the means leading to Shirk. I am afraid this might lead to major Shirk. May Allah help you spread Tawhid (monotheism), support the truth, and struggle against the innovators in religion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fifth question from Fatwa No. 5553

Q 5: Is seeking the help of the Prophets, Awliya' (pious people) and good people when they are alive and after their death to lift a person's affliction, bring good and making Tawassul (supplicating to Allah through a means) by them either to fulfill a need or achieve their goals permissible or not?

A: As for seeking help of the dead, whether prophets or others, it is not permissible, rather it is an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah). As for seeking the help of living people with whatever they can do, there is no harm in it, as Allah (Glorified be He) says in the story of Musa (Moses, peace be upon him): ﴾The man of his (own) party asked him for help against his foe﴿

But making Tawassul through living

(Part No. 1; Page No. 107)

or dead people whether they are prophets or others or through people's honor or rights, is not permissible, rather it is a Bid`ah (rejected innovation in religion) and a means that leads to Shirk (associating others in worship with Allah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 6972

Q: There is a man who observes Sawm (fasting), Salah (Prayer) and all the other Pillars of Islam, but in spite of that he calls upon other than Allah, for he beseeches or seeks to draw close to Allah (Tawassul) by means of Awliya' (pious people) and seeks their help, and believes that they are able to bring benefit and repel harm. Tell us, may Allah reward you with good, do their children who believe in the Oneness of Allah and associate nothing with Him inherit from them? Also, what is the ruling on them?

A: If a person observes Sawm, Salah and all the Pillars of Islam, but seeks the help of the dead, the absent ones, the angels and so on, he is considered a Mushrik (those who associate others with Allah in worship). If he is advised, but he does not accept advice and persists in this behaviour until he dies, then he has committed major Shirk that takes him out of the fold of Islam. Such people should not be washed for burial; should not have funeral prayers held for them; should not be buried in Muslim graveyards; forgiveness should not be asked for them; and their monotheist children, parents, or siblings should not inherit from them because they belong to different religions.

(Part No. 1; Page No. 108)

The Prophet (peace be upon him) stated: ("A Muslim does not inherit from a disbeliever, nor a disbeliever from a Muslim.") Narrated by Al-Bukhary and Muslim.

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The third question of Fatwa no. 7308

Q3: Sufis claim that their seeking help from and calling upon the righteous servants of Allah is only metaphorical, and that in reality, Allah (Glorified and Exalted be He) is the One from Whom they are seeking help. How should we answer them, considering that they justify their practice by citing the Ayah (which means): ﴾You killed them not﴿ **How do you refute this claim?**

A: Firstly, Seeking help from and calling upon others besides Allah, such as the dead, absent people, idols, etc. is a form of Shirk (associating others in worship with Allah).

(Part No. 1; Page No. 109)

Similarly, seeking help from or calling upon living people for help in matters that cannot be helped by anyone other than Allah is also a form of major Shirk which takes one out of the fold of Islam.

Secondly, It is wrong to deduce from the following Ayah: ﴾You killed them not, but Allâh killed them.﴿ the permissibility of seeking help from and calling upon others besides Allah. Certainly, this is a wrong deduction. The correct interpretation of this Ayah is as follows: During the Battle of Badr, with the great numerical superiority and predominance of the disbelievers on the battlefield, it was not you (Muhammad) who made the small handful of dust that you threw reach the eyes of the whole enemy army, but it was Allah, with His Power, Who made it reach them all and afflict their eyes. There is nothing in this Ayah that supports seeking help from others besides Allah. On the contrary, it indicates that a person should avail himself of the means to reach his goal, no matter how weak they might seem, which was represented in this case by throwing the dust while begging Allah to aid them and protect them. By Allah's Bounty and Power, the effect of this action was great. It is important to note that at the same instant the Prophet (peace be upon him) threw the dust, he was invoking Allah Alone for victory over his enemies; not the pious people.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 9272

Q2: Is seeking help from someone who is absent or dead considered an act of major Kufr (disbelief)?

A: Yes, seeking help from someone who is dead or absent is considered an act of major Shirk (associating others in worship with Allah) and doing so puts the doer outside the fold of Islam, for Allah (Glorified be He) says (what means), ﴿And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴾ Allah (Glorified and Exalted be He) also says, ﴿Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴾ ﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No 9582

Q: There is a severe attack against the Salafists (those following the way of the righteous predecessors); they are accused of denying and not loving Awliya' (pious people). One of the evidences their accusers cite

(Part No. 1; Page No. 111)

to prove that seeking the help of Allah through dead people is permissible is the Hadith about the blind man who invoked Allah through the Prophet (Peace be upon him) after his death. I have been informed that this Hadith is Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), a fact that confuses some people deeply. I hope you enlighten us on this important issue.

A: After studying the question, the Committee's answer is as follows: The Hadith of the blind man's story is narrated by Imam Al-Tirmidhy with his Sanad (chain of narrators) on the authority of `Uthman ibn Hunayf (may Allah be pleased with him): (A blind man came to the Prophet (peace be upon him) and said: I have been afflicted in my eyesight, so please pray to Allah for me. The Prophet (peace be upon him) said: If you wish, I will make Du`a' (supplication) to Allah to cure you; and if you wish, be patient and that would be better for you. The man said: Make Du`a' to Allah for me. Then, the Prophet said to him: Go and make ablution, and then say: Oh Allah, I ask You and turn to You through my Prophet Muhammad, the Prophet of mercy; O Muhammad (Ya Muhammad), I seek your Shafa`ah (intercession) with my Lord for my need, that it may be fulfilled. O Allah, accept his Shafa`ah for me.) (Al-Tirmidhy said: It is a Hasan 'a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish', Sahih, and Gharib 'a Hadith with a single narrator usually at the beginning of the chain of narration' Hadith which has not been narrated except through this Sanad on the authority of Abu Ja`far Al-Khutamy) .

Assuming that this Hadith is Sahih, it does not imply that the blind man made Du`a' to the Prophet (Peace be upon him), he only made Du`a' to Allah (Exalted be He) in virtue of the Prophet (Peace be upon him) in his life and made Du`a' to Allah (Exalted be He) to accept the Shafa`ah of the Prophet (Peace be upon him) so that his need may be fulfilled.

The Hadith lends no support to the permissibility of making Du`a' to the dead.

(Part No. 1; Page No. 112)

Abu Al-`Abbas ibn Taymiyyah (may Allah be merciful with him) studied this Hadith and gave a fine interpretation of it in his book [Qa`idah Jalilah Fi Al-Tawassul Wal Wasilah]. You may refer to it for more information.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Third question from Fatwa No. 2213: 2213

Q 3: Some of the followers of Bid`ahs (rejected innovations in religion), from among those who call upon the dead, wondered, saying: "How can you claim that the dead avail nothing, although Musa (Moses, peace be upon him) availed us and he was the reason behind reducing the daily obligatory prayers from fifty to five." Others also said: "How can you say that every Bid`ah (rejected innovation in religion) is a misguidance! Then what do you say about those who added diacritical marks and dots to the Qur'an, and it all happened after the lifetime of the Messenger of Allah (peace be upon him)?" How can we answer them?

A: Firstly: The original ruling is that the dead do not hear the call of people who call upon them and they cannot answer these calls or talk to the living, even if they were prophets.

(Part No. 1; Page No. 113)

Their deeds have come to an end by their death, for Allah (Exalted be He) says: ﴿And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴾ ﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴾ and His Saying: ﴿but you cannot make hear those who are in graves.﴾ and His Saying: ﴿And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?﴾ ﴿And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.﴾ Furthermore, the Messenger of Allah (peace be upon him) said: ﴿When a person dies, all his deeds come to an end except for three: ongoing charity, or beneficial knowledge, or a righteous son who makes Du`a' (supplication) for him.﴾ (Related by Muslim in his Sahih 'authentic' Book of Hadith). Excluded from this original ruling is only what is proved otherwise by authentic evidence, as the Kafirs (disbelievers) heard the words which the Messenger of Allah (peace be upon him) addressed to them, while their dead bodies were lying in the well after the Battle of Badr. Also, the fact that the Prophet (peace be upon him) led all the Prophets (peace be upon them) in Salah (Prayer) on the Night of Isra' (Night Journey) and his talking to the Prophets (peace be upon them) in the heavens when he was taken up into them (Mi`raj, Ascension to Heaven). Among these is also the advice that Musa (peace be upon him) gave our Prophet (peace be upon him), that he should ask Allah to lighten the duty of the Salahs (Prayers) He had enjoined upon him and his Ummah (nation). Thus, our Prophet (peace be upon him) returned and asked his Lord until they became five obligatory Salahs in every day and night.

(Part No. 1; Page No. 114)

All these are miraculous supernatural events, and none of them fall under the original ruling so no analogy should be drawn between them and any other cases; remaining under the original ruling is stronger than being ruled out of it by analogy with supernatural events. Besides, analogy with

exceptions from original principles is prohibited, especially if the reason is unknown, as is the case in this issue; for it is among the Ghayb (Unseen) matters that can only be known by Tawqif (a religious text and not personal opinion) provided by Shari'ah (Islamic Law), but as far as we know no Tawqif is authentically stated regarding this; therefore, it is obligatory to judge it according to the original principle.

Secondly: The Ummah is commanded to keep the Qur'an written and memorized; it should be read in the same way taught to them by the Messenger of Allah (peace be upon him). The Sahabah (Companions of the Prophet, may Allah be pleased with them) spoke correct Arabic for the scarcity of non-Arabs living among them, and took great care to recite the Qur'an the way it was revealed. This also continued during the time of the Rightly-Guided Caliphs; there was no fear of Lahn (Incorrect reading due to mispronunciation of letters or syntax) on their part and it was not hard for them to read the Qur'an from the Mus-haf (Arabic copy of the Qur'an) without dots or diacritical marks. But at the time of the Caliphate of 'Abdul-Malik ibn Marwan, when non-Arab Muslims increased and mixed with the Arab Muslims, fear of their committing Lahn in recital arose. It was also hard for them to read from the Mus-haf without dots or diacritical marks. Therefore, 'Abdul-Malik ibn Marwan ordered that dots and diacritical marks be put in the Mus-haf, which was done by Al-Hasan Al-Basry and Yahya ibn Ya'mur, (may Allah be merciful with them both), two of the most God-fearing, knowledgeable and trustworthy Tabi'un (Followers, the generation after the Companions of the Prophet). This was done to preserve the Qur'an and protect it from any distortion and to make it easier to be read, taught, and learnt, as authentically established by the Messenger of Allah (peace be upon him).

Thus, it becomes clear that although both dots and diacritical marks were not used in reading the Qur'an during the lifetime of the Prophet (peace be upon him), putting them came under the general command of preserving the Glorious Qur'an, teaching it as well as learning it the same way taught by the Messenger of Allah (peace be upon him) to his Ummah, so that the message may be conveyed, Shari'ah (Islamic law) spreads and continues until Allah inherits the earth and whatever is on it. Hence, this is not a Bid'ah, because a Bid'ah is a newly-invented matter, without there being any evidence specific or general to it, or other than it. Some of those who discussed acts of Sunnah (whatever is reported from the Prophet) and Bid`ahs may call it an act serving a Shar'i (Islamically lawful) interest, but certainly not a Bid'ah; it can be called a Bid'ah (literally, an innovation) only in the linguistic sense, for having no precedence, but not in the Shar'i sense, for they fall under the general evidences that indicate the obligation of preserving the Qur'an, to completely master reading it, learning it, and teaching it. It is something akin to what 'Umar (may Allah be pleased with him) called, when he united the people for offering Tarawih (special supererogatory night Prayer in Ramadan) behind one Imam, "What a good innovation this is!" Thus, it is apparent that dots and diacritical marks are grouped under the general texts that indicate the obligation to preserve the Qur'an as it was revealed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 1; Page No. 116)

First question from Fatwa No. 2017: 2017

Q: What is your ruling on an innovator in religion, who invents a Bid`ah Shirkiyyah (rejected innovation in religion which is tantamount to associating others in worship with Allah), in which he seeks help from the dead Awliya' (pious people) and prays in their shrines, hoping that they will give him their blessing. He married a woman, after her last husband divorced her; he used to have sexual intercourse with her secretly time after time, until she got pregnant from him, so he quickly contracted marriage with her after her pregnancy became obvious. This marriage was carried out without Guidance from Allah. She gave birth to a baby girl, who is two years old now, then he repented to Allah from such Bid`ahs (rejected innovations in religion) and firmly adhered to the Sunnah (whatever is reported from the Prophet, peace be upon him) and read, "Fath Al-Majid Sharh Kitab Al-Tawhid" and other books by Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim community). He has repented for having committed Zina (illegal sexual intercourse) and other abominations. His wife is now pregnant and he is asking about what should he do? Is there any expiation for committing Zina? What should he do with his relatives who are still adhering to their Bid`ahs Shirkiyyah (rejected innovations in religion which are tantamount to associating others in worship with Allah)? Please give me your legal opinion.

A: Firstly: Undoubtedly, Shirk (associating others in worship with Allah) is the gravest of major sins and Bid`ahs introduced into religion and is one of the most hideous crimes. Zina is one of the abominations and among the gravest of major sins; whoever has committed it should rid themselves of it, shun it completely and beg forgiveness from Allah. They should repent for the crimes in which they indulged; perhaps Allah may accept their Tawbah (repentance to Allah). If the person meant in the question has already repented to Allah and begged His Forgiveness, we hope that Allah accepts his repentance, forgives him his sins, protects him in future and turns his bad deeds into good ones. But he must feel great regret, do a lot of Tawbah, beg for forgiveness and perform a lot of good deeds, for they wipe out evil ones.

(Part No. 1; Page No. 117)

He must not follow the footsteps of Satan, for he commands people to commit vice and sin; Allah (Exalted be He) says: ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ ﴾And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance.﴿ Allah (Exalted be He) also says: ﴾O you who believe! Follow not the footsteps of Shaitân (Satan). And whosoever follows the footsteps of Shaitân (Satan), then, verily, he commands Al-Fahshâ' [i.e. to commit indecency (illegal sexual intercourse)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what

is forbidden in Islâm)].) This man must praise and thank Allah for finding his way back to the right path after going astray.

Secondly: He must exert his utmost efforts to guide his kindred and the rest of his people and call them to pure Tawhid (monotheism), and make them renounce Bid`ahs and superstitions. He must awaken in them the desire to hold fast to the Qur'an and the Sunnah, and to act upon them, for preaching may prove fruitful. They may respond and make Tawbah to Allah from Shirk and the rest of their Bid`ahs. Thus, together they become one united force supporting the Call to Truth. And Allah is the One Whose help is sought.

Thirdly: If what had been done earlier by this man is the consequence of behaving like the people of Jahiliyyah (pre-Islamic time of ignorance), before the mission of the Prophet (peace be upon him), and committing what they committed, and he contracted his marriage with the previously mentioned woman during the days of his ignorance, his Tawbah for having committed these sins is considered an abandonment of Shirk and immorality and the start of a new Islamic life.

(Part No. 1; Page No. 118)

Thus, we should acknowledge the marriage-contract that he has concluded with that woman during the days of their ignorance, if she was like him when they contracted marriage and then she repented from the Shirk and immorality she had committed; for the Prophet (peace be upon him) used to acknowledge those who embrace Islam from among the Kafirs (disbelievers) with their past marriage-contracts, contracted during Jahiliyyah, and he neither asked them about the details upon which these contracts were entered into, nor did he renew their marriage-contracts for them and he considered whatever offspring they had as their (legitimate) children. All they had to do was to follow a bad deed with a good deed and do a lot of righteous acts and avoid all the evils which Allah has prohibited.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 9336

Q1: An Imam of a Masjid (mosque) seeks help from dead people in their graves, claiming that these are the graves of Awliya' (pious people) to whom we should resort. He says that they may act as mediators between us and Allah (Exalted be He). Am I allowed to perform congregational Salah (Prayer) behind this Imam, despite the fact that I call for Tawhid (belief in the Oneness of Allah)? Could you please also clarify such questions as making vows, seeking help from other than Allah, and Tawassul (seeking to draw close to Allah) through a means.

(Part No. 1; Page No. 119)

A: If you are sure that the Imam you mentioned seeks help from the dead or vows to them, then it is not permissible to perform Salah behind him because he is considered a Mushrik (one who associates others with Allah in His Divinity or worship); the Salah he performs individually as well as the congregational Salah that he leads is Batil (null and void). Furthermore, it is not permissible for a Muslim to perform Salah behind him, as Allah (Glorified be He) says (what means): ﴾But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴿ , ﴾And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."﴿ and ﴾Nay! But worship Allâh (Alone and none else), and be among the grateful.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (2871):

Q1: What is the ruling on performing Salah (Prayer) behind someone who believes that Du`a' (supplication) to the Messenger of Allah, the Awliya' (pious people), or `Aly ibn Abu Talib (may Allah be pleased with him) will be heard and responded to. Many people in Pakistan supplicate to the Messenger, `Aly, or `Abdul-Qadir Al-Jilany to seek benefits and ward off harm.

Q3: What is the ruling on someone who believes that the Messenger of Allah, the Awliya', and shaykhs are alive or that the souls of the dead shaykhs are present and are endowed with knowledge? What is the ruling on someone who thinks that the Messenger of Allah is light and denies that he is a human being?

A: Firstly, Du`a' is one of the acts of `Ibadah (worship), and `Ibadah is the exclusive Right of Allah (Glorified and Exalted be He). Offering this to others is Shirk (associating others in worship with Allah). The Qur'an, Sunnah, and Ijma` (consensus) are in agreement that supplicating to other than Allah is Haram (prohibited). The evidence from the Qur'an for this is that Allah, (Exalted be He) says, ("And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).") This Ayah (Qur'anic verse) and other similar ones explain that making Du`a' to other than Allah is Kufr (disbelief), Shirk, and deviation. As for evidence from the Sunnah, it was authentically reported in the Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Al-Nu`man ibn Bashir that (The Prophet (peace be upon him) said, "Du`a' is `Ibadah." and he (the Prophet) recited Allah's Words (may He be Praised): (And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).)) It was also narrated by Al-Tabarany with its Sanad (chain of narrators) that (During the lifetime of the Prophet (peace be upon him), there was a hypocrite who used to harm the believers. Some of them (the believers) said, "Let us ask for the help of the Messenger of Allah (peace be upon him) against this hypocrite." The Prophet (peace be upon him) said, "Do not ask me for help; ask Allah for help.") In

this Hadith it is stipulated that neither the Prophet (peace be upon him) nor others should be supplicated to for help. The Prophet himself hated people to beseech him for help, even if it was in his capacity to give help during his lifetime. He forbade it to strengthen Tawhid (monotheism), serve as a means to Sadd-ul-Dhara'i` (blocking the means) leading to Shirk, due to modesty and humility in regard to his Lord, and as a warning to the Ummah (nation) against all means to Shirk related to both statements and actions. If this was the case in relation to the Prophet (peace be upon him) and deeds he could do during his lifetime, then how could it be permissible to supplicate to the Prophet for help after his death, and ask him for help to achieve something that no one can do but Allah (Glorified and Exalted be He)? Also, if that is the case for the Prophet (peace be upon him) what must it be for others? As for Ijma`, the Ummah unanimously agrees that Du`a' is `Ibadah and that it

should be performed solely for the Sake of Allah (Glorified and Exalted be He), and performing it for others is Shirk.

Secondly, hearing is one of the senses that only the living have. Once a person dies, they lose their hearing and are not able to recognize the voices of the living or hear what they say. Allah (Exalted be He) says: ﴾but you cannot make hear those who are in graves.﴿ Allah (Exalted be He) confirmed to His Messenger that those who refuse to hear his Da`wah (call to Islam) resemble the dead. Linguistically speaking, in Arabic similes, the aspect of comparison is stronger in what is being likened to than it is in what is being likened to it. Therefore, the dead are more likely not to hear or respond than the stubborn people who turned deaf ears and blind eyes to the Messenger's Da`wah, and said, "Our hearts are wrapped up." Allah (Exalted be He) says in this regard: ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿

It is related that some Kafirs (disbelievers) were killed and then thrown into Al-Qalib (Well) at the Battle of Badr. The Messenger (peace be upon him) called to them saying, "Have you found what your Lord promised you to be true? We have found what our Lord promised us to be true." The Sahabah (Companions) questioned him about calling upon those dead people, and he replied saying, "You cannot hear what I said better than they do." He (peace be upon him) was referring to those thrown in Al-Qalib. This was one of the miracles that the Prophet (peace be upon him) was endowed with by Allah and it has been established through evidence that it was an exception to the general rule.

Thirdly, the Qur'an shows that the Messenger of Allah (peace be upon him) is going to die, as Allah (Exalted be He) says: ﴾Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.﴿ and ﴾Everyone shall taste death.﴿ The Prophet (peace be upon him) is included in this general rule. Moreover, all the Sahabah (may Allah be pleased with them), the scholars who came after them, and the Ummah (nation) have agreed by Ijma` that the Prophet died. If it has been established that the Prophet (peace be upon him) himself cannot help anyone after his death, dead Awliya' and shaykhs also cannot help anyone a fortiori. The basic rule concerning matters of the Ghayb (Unseen) is it is known exclusively by Allah. He (Exalted be He) says: ﴾And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴿ Allah (Exalted be He) also says:

﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected."﴿ But He revealed some matters of Ghayb to the Messengers He chose, as He (Exalted be He) says: ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿ Allah (Exalted be He) also says: ﴾Say (O Muhammad صلى الله عليه وسلم): "I am not a new thing among the Messengers (of Allâh i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."﴿ It was authentically narrated in a long Hadith on the authority of Um Al-`Ala' that she said ﴾When `Uthman ibn Mazh`un died, we covered

him with his clothes. The Messenger of Allah (peace be upon him) then came to us and I said (addressing the deceased), "O Abu Al-Sa'ib! I bear witness that Allah (may He be Glorified and Exalted) has honored you." The Messenger of Allah (peace be upon him) said, "How do you know that Allah has honored him?" I replied, "I do not know. May my father and mother be sacrificed for you, O Messenger of Allah!" The Messenger (peace be upon him) said, "As for him, the certainty from his Lord (death) has overtaken him, and I hope for good for him. By Allah! Although I am the Messenger of Allah, yet I do not know what He (Allah) will do with me." I said, "By Allah! I will never assert the piety of anyone after him.") Related by Ahmad and Al-Bukhari in his Sahih [Book of Authentic Hadith], Kitab Al-Jana'iz [Book of Funerals]. In another narration from Al-Bukhari [the Prophet (peace be upon him) said,] (I do not know, although I am the Messenger of Allah, what He will do with him.) It is reported in many Hadith that Allah informed the Prophet (peace be upon him) of the end of some of his Sahabah (Companions), and gave them the good news that they would be admitted into Jannah (Paradise).

In the Hadith narrated from `Umar ibn Al-Khattab (may Allah be pleased with him) related in "Sahih Muslim" he said, (When Jibril (Gabriel) asked the Prophet (peace be upon him) about the Hour, he replied, "The one being asked about it does not know more than the one asking.") He then just told Jibril about its signs. This signifies that he (peace be upon him) only knew what Allah informed him of the Ghayb, which He conveyed when necessary. Also, when Allah (may He be praised) informed His Prophet (peace be upon him) in Surah Al-Fath that his sins will be forgiven, it is authentically related that he (peace be upon him) said, (The Prophet will enter Jannah (Paradise); and Abu Bakr will enter Jannah; and `Umar will enter Jannah; and `Uthman will enter Jannah; and `Aly will enter Jannah; and Talhah will enter Jannah; and Al-Zubayr will enter Jannah; and `Abdul-Rahman ibn `Awf will enter Jannah; and Sa`d ibn Malik will enter Jannah, and he is Ibn Abu Waqqas; and Sa`id ibn Zayd will enter Jannah; and Abu `Ubaydah ibn Al-Jarrah will enter Jannah.) May Allah be pleased with them all. What has been mentioned above are all matters of the Ghayb, which Allah revealed to His Prophet.

Fourthly, describing the Messenger of Allah (peace be upon him) as a light from Allah's Light meaning that the Prophet is in himself a light from the Light of Allah is in contradiction to the Qur'an which confirms that the Prophet (peace be upon him) is a human being. If the meaning is that he (the Prophet) is considered as a light in consideration of the Wahy (Revelation) that he received and disseminated, which became a means of guidance for whoever

Allah wills among His Creation, this is correct. We issued a Fatwa in this regard, which said that the Prophet (peace be upon him) is a light in terms of the light of his message and the guidance through which Allah guides the insight of those of His slaves that He wills. There is no doubt that the light of the message and guidance is from Allah, as He (Exalted be He) says: (It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.) (And thus We have sent to you (O Muhammad صلى الله عليه و سلم) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad صلى الله عليه و سلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).) (The Path of Allâh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision).) This light is not acquired from the

Prophet, as is claimed by some heretics. The Prophet's body was created from flesh, blood, and bones; he was created from a father and a mother, and nothing of him existed before his birth. As for those who say that the first thing Allah created was the Prophet's light, or that Allah took a handful from the light of His Face and that this handful was Muhammad (peace be upon him), and that Allah looked at it and it turned into drops, and from each one He created a prophet or that He even created the whole creation from the Prophet's light; nothing of this or anything like it was authentically reported from the Prophet (peace be upon him) during his lifetime or afterwards ("Majmu` Al-Fatawa", Ibn Taymiyyah, p. 366, vol. 18).

Fifthly, saying that the Messenger of Allah (peace be upon him) was not a human being like us could be both true and false. We issued a Fatwa in this regard, which said that these words

are general and could be both true and false. It is true if it was intending to confirm that the Prophet (peace be upon him) was a human being, but that he was not an ordinary human being like everyone else. Although he shared human characteristics, such as eating, drinking, getting sick, remembering, forgetting, living, dying, marrying women, and the like, he was favored with what Allah bestowed upon him. He was the one who received the Wahy from Allah, was sent to the people with good news and warnings, and was a Da`y (caller) to Allah, with His Permission and His Shining Light. This is true and has been attested to both by reality and what is written in the Qur'an. Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God - i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."﴾ Allah commanded the Prophet (peace be upon him) to tell his Ummah that he was a human being like them, but that Allah had chosen him to bear the burden of the Message and revealed the Shari`ah (Islamic law) of Tawhid (belief in the Oneness of Allah) and guidance to Him. Allah (Exalted be He) says, when explaining what took place between the Messengers of Allah and their people: ﴿Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e. a clear proof of what you say)."﴾ ﴿Their Messengers said to them: "We are no more than human beings like you, but Allâh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allâh. And in Allâh (Alone) let the believers put their trust.﴾ The Messengers acknowledged that they were human beings like us, but it was Allah Who

bestowed His Message upon them, as Allah (Exalted be He) bestows what He chooses upon which of His Servants He wills, and chooses from them whoever He wills to convey the Message that brings people from the darkness to the light. This is mentioned frequently throughout the Qur'an. However, if those words are said meaning that the Prophet is not a human being at all or that he is a human being but has nothing in common with other human beings in so far as their physical characteristics are concerned, then this is false and belies the truth. It is explicit Kufr (disbelief) and is in contradiction to the clear text of the Qur'an, which confirms that all the Messengers were human beings in every respect, except in some special matters that Allah honored them with, such as the Wahy, prophethood, the Message, and the miracles.

In any event, it is not correct to describe the Prophet in this way (i.e. that he was not a human being like us) either affirmatively or negatively, unless it is supported with an explanation and clarification, as it could cause confusion and generalization. For this reason the Qur'an never confirms this without

stating the favors that Allah bestowed upon His Messengers, such as is mentioned in the Ayahs (Qur'anic verses) above, and as Allah (Exalted be He) also says:﴾ Say (O Muhammad صلى الله عليه وسلم): "I am only a human being like you. It is revealed to me that your Ilâh (God) is One Ilâh (God - Allâh), therefore take Straight Path to Him (with true Faith - Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikûn (the polytheists, idolaters, disbelievers in the Oneness of Allâh).﴿ ﴾Those who give not the Zakât and they are disbelievers in the Hereafter.﴿ It is feared that declaring the Messengers to be like other human beings could degrade them or be used as a means to deny their message, it should also be feared that denying this likeness could lead to the adoption of exaggeration and exceeding of proper bounds in relation to the Messengers and to ascribing attributes to them that are only suited to Allah (Exalted be He). Therefore, it is necessary for a Muslim to be meticulous and give explanations

in order to distinguish the truth from falsehood and guidance from misguidance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (3068):

Q1: These days we see Muslim groups who exceed the limits in loving the dead; they supplicate to them, ask them to meet their needs, and complain to them about their distresses, believing that if they supplicate to them, they will attend their gatherings and relieve their sufferings. One of their prevailing customs is to gather at night in a dark room and supplicate to `Abdul-Qadir Al-Jilany (may Allah be pleased with him) a thousand times, believing that he had ordered them to do so and that he will, consequently, come to them and meet their needs. They draw their conclusions from the following verses of poetry, which they read with great submission, Khushu` (their hearts being attuned to the act of worship), love, and humility. Some of those verses are:

O axis of the heaven and the earth, who gives them succor,
Who floods my eyes, who gives them existence and succor.
O son of the two highest, who preserves their heritage,
O best of those known as Muhyy Al-Din.
O great provider of succor of every age and time,
The superior Waliy (pious person) of arbitration and consolidation.
The most in need of the Lord, and poor,
You who are named after the Din (religion) as Muhyy Al-Din.
Allah addressed you and you listened:
"O great provider of succor, be near to those gathering,
You are My Shining Successor in the universe;
The one who was given the great name of Muhyy Al-Din."

(Part No. 1; Page No. 129)

Other verses read:

Whoever calls my name a thousand times in their seclusion,
with resolve and determination, forsaking their slumber,
I will hasten to answer their call.
So call: "O `Abdul-Qadir Muhyy Al-Din,
O great provider of succor, servant of the Swift Provider,
O master, come to me, O Muhyy Al-Din."

And yet other verses say:

O my master, supporter, and provider of succor, O my helper,
Be my defender and reinforcement against my enemies.
Protect my honor and take my extended hand, and help me,
For you Muhyy Al-Din are Allah's Successor,
The cavern of the grieving, shelter for confused hearts,
Refuge for the weak, and guarantor of vows,
The provider of succor for those lost at sea,
O `Abdul-Qadir, master of the slaves of the Provider.

(Part No. 1; Page No. 130)

They read these verses and supplicate to Muhyy Al-Din `Abdul-Qadir a thousand times. Here, in the town of Nahur, there is the grave of a Waliy to whom the Muslims call with great Khushu` and humility in their gatherings, using the following verses:

O friend of Al-Nahur, support me
In my hearing, limbs, and good vision.
Extend my life, don't give me few years,
O gather of all the good, `Abdul-Qadir.
Be my refuge the day the proud are full of pride,
And from the distress of this world on another day.

There are many of these poems, and no house is free from them, even if it does not contain a Mus-haf (Arabic copy of the Qur'an). People read these poems during every celebration and party, and the religious scholars even take part in these readings, and permit them. Would you please, consider the meanings of these poems and then answer

(Part No. 1; Page No. 131)

the following questions, supporting the answer with clear evidence from the Qur'an and the Sunnah? We would like to publish and circulate the answers among the Muslims to establish the truth and destroy falsehoods. May it be a means of guiding the people!

Q1: Is it permissible for Muslims to read such poems as acts of `Ibadah (worship) and believe in their meanings?

Q2: Is it permissible for Muslims to call to `Abdul-Qadir Al-Jilany (may Allah be pleased with him) a thousand times in a dark room with all Khushu` and humility, and ask for his presence?

Q3: What is the Islamic ruling on doing such acts?

Q4: Is it permissible for a Muslim to offer Salah (Prayer) behind someone who professes such beliefs and participates in these occasions? What are Muslims obligated to do regarding them?

A: **Firstly,** supplicating to other than Allah, such as to dead or absent people, and seeking their help to drive away grief, relieve a distress, cure a sick person, or anything similar, is Shirk (associating others in worship with Allah). This is because these Du`a' (supplications) and requests for help are acts of `Ibadah and means of drawing closer to Allah, which should be performed to Him Alone. Performing them to other than Allah is major Shirk. In addition to this, reading the supplications given

in the question, or similar ones, and believing in them is major Shirk that takes the person who performs them out of the fold of Islam - and we seek refuge with Allah from this! Allah (Exalted be He) says: ("And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).") (And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.)

And Allah says: (And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.) He (Glorified be He) also says: (And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.) There are other Ayahs (Qur'anic verses) that show that requesting and Du`a' should be made to none but Allah. It is confirmed that the Prophet (peace be upon him) said, (If you ask, ask Allah Alone; and if you need assistance, supplicate to Allah Alone for help.)

Secondly, it is not permissible for Muslims to call to Shaykh `Abdul-Qadir Al-Jilany or anyone else, whether they are a prophet or a pious person, or to ask him to appear, provide succor for the sorrowful, relieve distress, be blessed by his presence, or for any other reason. In fact, doing so is major Shirk. He bears no guilt for those who supplicate to him, and he neither hears them nor responds to them. As Allah (Exalted be He) says, after the Ayahs about His Lordship: (Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).) (If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).)

Thirdly, from the above, it is clear that those who are associated with Islam and commit these acts are regarded as Mushriks (those who associate others with Allah in worship), who have committed major Shirk. This is supported by evidence from the Qur'an and the Sunnah.

Fourthly, it is consequently not correct to offer Salah behind such people, as they have left the religion of Islam.

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Third and fifth questions from Fatwa No. 3321

Q 3: Is it permissible for a Muslim, while making Du`a' (supplication) to Allah, to say: "O servants of Allah's Most Beautiful Names, answer and fulfill my needs."?

A: Calling the servants of Allah's Most Beautiful Names to fulfill one's needs is Shirk (associating others in worship with Allah), for it involves calling imaginary servants beside Allah; a matter for which we know no evidence; Allah (Exalted be He) says: ﴾And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?﴿ ﴾And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.﴿ Also Allah (Exalted be He) says: ﴾And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴿

(Part No. 1; Page No. 134)

Also Allah (Exalted be He) says: ﴾"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴿ ﴾And if Allâh touches you with harm, there is none who can remove it but He﴿ Allah (Glorified and Exalted be He) says: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ Allah (Exalted be He) says: ﴾'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.﴿ Similarly, it is authentically reported that the Prophet (peace be upon him) said: ﴾If you beg, beg of Allah Alone; and if you need assistance, beseech Allah Alone for help ...﴿ There are other Ayahs (Qur'anic verses) and Hadiths that prove that Du`a' to bring good or ward off harm must be offered to Allah Alone. Hence, offering it to anyone other than Allah is Shirk because Du`a' is an act of `Ibadah (worship).

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Q5: Is it permissible for Muslims to write spiritual names (the names of Jinn or angels), or the Most Beautiful Names of Allah, or other charms or spells that are well-known by the spiritualists, to be used for protection against the evils of the Jinn, Satan, or witchcraft?

A: Seeking help from the Jinn or angels, and calling upon them to ward off evil or bring good fortune, or for protection against the evils of the Jinn, is an act of major Shirk (associating others in worship with Allah) that takes the doer out of the Din (religion) of Islam - may Allah forbid!

(Part No. 1; Page No. 135)

This applies whether this is done by calling upon them, or writing their names and wearing them as amulets, or washing them and then drinking the water, or other such means, if it is believed that the amulet or the washed water can bring benefit or ward off evil, regardless of Allah.

As for writing the Most Beautiful Names of Allah (Exalted be He) and wearing them as amulets, some of the Salaf (righteous predecessors) permitted this. However, others among them disapproved of it for falling under the general prohibition on amulets and the fact that wearing them is a means that may lead to wearing other things, such as amulets that involve Shirk. Also, the worn object is exposed to dirt and filth, and therefore subjects Allah's Names to being desecrated. This is the correct scholarly opinion.

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Fatwa no. 4144

Q: Can someone who worships or invokes other than Allah or offers a sacrificial animal to some shaykh, such as happens in Egypt, be excused for being ignorant or not? If they cannot be excused for being ignorant, how do you explain the story of Dhat Anwat? Please enlighten us, may Allah reward you!

(Part No. 1; Page No. 136)

A: A Mukallaf (person meeting the conditions to be held legally accountable for their actions) cannot be excused for worshipping other than Allah, or offering sacrifices as a means of drawing closer to other than Allah, or making a vow to other than Allah, and other acts of worship that should be devoted to Allah alone. They may only be excused if they live in a non-Muslim country and Da'wah (Call to Islam) has not yet reached them. In such a case, they can be excused for not being informed and not just for being ignorant. This is supported by a Hadith recorded by Muslim on the authority of Abu Hurayrah, who said that the Messenger of Allah (may peace be upon him) said, ("By Him in Whose Hand is the soul of Muhammad, any Jew or Christian from this Ummah (nation) who hears of me, and then dies without believing in that with which I have been sent, will be among the dwellers of Hellfire.") Thus, the Prophet (peace be upon him) did not excuse anyone who had heard of him. Whoever lives in a Muslim country must have heard of the Messenger (peace be upon him), and therefore cannot be excused for not knowing about the fundamentals of Iman (Faith) due to ignorance.

As for the story of those who asked the Prophet (peace be upon him) to assign to them a Dhat Anwat (lote-tree) for them to hang their weapons on (as the disbelievers had one), those people had newly abandoned disbelief and they only requested this, but did not act on it. What they were requesting contradicted the Shari'ah (Islamic law) and, as it was denied by the Prophet (peace be upon him), they did not do it.

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The first question of Fatwa No. 4259 :

Q: What is the ruling on seeking help from the dead, such as saying, "Madad (Give me help and strength), O so-and-so!", or seeking help from the living who are absent and do not hear the one calling for their help?

A1: First: if one calls upon a dead person for help saying: "Madad (Give me help and strength), O so-and-so!", they must be advised and warned that this is Haram (prohibited); it is even an act of Shirk (associating others in worship with Allah). A person who insists on doing this is considered a Mushrik (one who associates others in worship with Allah) and a Kafir (disbeliever), because they are asking someone other than Allah to do something that no one is able to do except Allah. Thus, they have attributed to the creatures a right that solely belongs to Allah. Allah, may He be Glorified, says (what means): ﴾Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode.﴿ (Surah Al-Ma'idah, 5: 72).

Second: seeking help and strength from the living who are absent is also impermissible, because it is supplication to other than Allah and asking for what Allah alone can do. This is also considered Shirk, as Allah the Exalted says (what means): ﴾So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.﴿ (Surah Al-Kahf, 18: 110). Calling upon the absent living is a form of worship. A person who does so should be advised. If they do not accept the advice, they are considered Mushriks outside the fold of Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (5034):

Q: Please give us your Fatwa concerning a group of people who sit in circles in Masjids (mosques) in which they observe remembrance of Allah (Exalted be He) and His Messenger. Sometimes in their Dhikr (Remembrance of Allah), they say things that are contrary to Tawhid (Oneness of Allah). An example of what they say is: "Help us, O Messenger of Allah!" They repeat these words while their leader says: "O, you (the Prophet) are the key of Allah's treasures. O you are the Ka`bah of Allah's appearance. O you are the throne of Allah's leveling and O you are the chair of Allah's descent! Suffice us, O Messenger of Allah. O Allah's beloved! You are the intended one. It is you, O Messenger of Allah," and other similar words of Shirk (associating others in worship with Allah).

A: First of all, collective Dhikr (Remembrance of Allah) like what is done in the Sufi orders is an act of Bid`ah (rejected innovation in religion). It was stated that the Messenger of Allah (peace be upon him) said: ﴾Anyone who does something in this matter of ours (the religion) that is not from it, it will be rejected.﴿ **Secondly,** Invoking others beside Allah (Exalted be He) and seeking their help to relieve distress or grief is an act of major Shirk, which is forbidden because invoking and seeking help is an act of worship that must be dedicated to Allah Alone. Therefore, dedicating one's worship to other than Allah (Exalted be He) is an act of major Shirk which makes one a disbeliever. Allah (Exalted be He) says: ﴾"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴿ ﴾And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴿

Allah (Exalted be He) also says: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ He (Exalted be He) says as well: ﴾And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴿ and other Ayahs (Qur`anic verses) indicating the obligation of dedicating worship to Allah Alone. It was stated in the Hadith that the Prophet (peace be upon him) said: ﴾If you ask, ask of Allah Alone; and if you seek help, seek it from Allah Alone...﴿ He (peace be upon him) also said: ﴾Du`a' (supplication) is itself worship.﴿

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Fourth question from Fatwa No. 5476

Q 4: There is a righteous person or so we call him who lives at my residence.

(Part No. 1; Page No. 140)

He is still alive and people honor him greatly. He has yearly banquets prepared by the rich men of the tribes for him. One person may come and say: 'O sir, you will have dinner with me' as a matter of blessing. Another says: 'O sir, you will have lunch with me.' As for the banquet, they slaughter one or two animals. About fifty or sixty people gather at the banquet and recite formulae of Dhikr (Remembrance of Allah) in the nightly banquet. The cost of the banquet may be around one hundred pounds. When the pious man leaves, the owner of the banquet follows him and gives him from twenty to fifty pounds. This happens every year by the well-to-do people. He knows that people make Du`a' (supplication) to Allah by means of his position or honor in his absence. For example, when a person who thinks highly of this man's piety, falls into distress, he says: 'O sir so and so, by your position and dignity with Allah, relieve my distress, whether it be sickness, fear of a road, or darkness at night, etc. After Du`a', the person says: 'I will give you five pounds when you cure my sickness or relieve my fear.' All this happens in the absence of this righteous man. On meeting the righteous man, a person says: 'Here is one pound.' Thereupon, the pious man says: 'Give me the five pounds you mentioned in your distress.' The distressed person wonders as this has happened in the absence of this man.

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Does this indicate the righteousness of this man? Or is it a fortuneteller's act, which is forbidden? We hope you explain this matter and identify its essence; is it an act of righteousness, or a forbidden act?

A: Firstly: Making Du`a' to others instead of Allah such as Awliya' (pious people) to remove harm, cure the sick, or secure a road is Shirk Akbar (major form of associating others in worship with Allah) that takes its doer away from the realm of Islam. Allah (Exalted be He) says: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ He (Exalted be He) says: ﴾"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴿

Secondly: Claiming the knowledge of the unseen is an act of Kufr (disbelief). Allah (Exalted be He) says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿

Thirdly: Slaughtering for a righteous person to seek their blessing is not permissible. It is a wrongdoing that incurs curse; it is authentically reported that the Prophet (peace be upon him) said: ﴾Allah curses the one who sacrifices to anyone other than Allah...﴿ Allah (Exalted be He) also says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿

In case that slaughtering is just out of good hospitality, feeding Muslim brothers, and doing well, there is no harm in doing so.

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Sixth question from Fatwa No. 6009

Q 6: My father believes in the righteousness of a dead shaykh known as a Waliy (a pious person). He makes Tawassul (supplicating to Allah through a means) by this shaykh and associates him with Allah in Du`a' (supplication), for example, he says: "O Allah! O master Abdul-Salam!" What is the ruling on this, taking into account that my father performs Salah (Prayer), observes Sawm (Fast) and, pays Zakah (obligatory charity)?

A: Making Du`a' to the dead and the absent like the Prophets, Awliya' (pious people), and the like, whether alone or along with Allah, is an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah), even if a person observes Sawm, performs Salah, and pays Zakah because Allah (Glorified be He) says: ﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴾ Also Allah (Glorified be He) says: ﴿Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴾ ﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴾

(Part No. 1; Page No. 143)

There are many Ayahs (Qur'anic verses) to this effect.

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First question of Fatwa No. 6310

Q 1: An illiterate man who testifies that, "La ilaha illa Allah, Muhammad Rasulullah (There is no diety but Allah and Muhammad (peace be upon him) is His Messenger)" but makes Tawassul (supplicating to Allah through a means) by others than Allah saying: "O Badawy, O Husayn, help me". He also offers vows to people other than Allah (Glorified and Exalted be He) and seeks blessings by touching the graves. He commits Al-Shirk-ul-Akbar (major form of associating others in worship with Allah) over and above Al-Shirk-ul-Asghar (minor form of associating others in worship with Allah). Is it permissible to call him a Kafir (disbeliever) or he is only ignorant of Tawhid (belief in the Oneness of Allah/ monotheism) and should not be accused of Kufr (disbelief)? Is it permissible to perform Salah (Prayer) behind him, marry him, and eat from his sacrificed animals as he mentions the Name of Allah on it? Please reply, may Allah grant you success!

A: Making Du`a' (supplication) to anyone other than Allah is and act of Al-Shirk-ul-Akbar. Allah (Exalted be He) says: ﴾And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴿ He (Exalted be He) says: ﴾"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴿

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Tawassul may be an act of Shirk (associating others in worship with Allah), a prohibited act, or an act of Bid`ah (rejected innovation in religion); all of these are forbidden. Seeking blessings by touching graves is also prohibited and an act of Shirk. Whoever commits an act of Shirk, the ruling should be made clear to them supported by evidence. If they make Tawbah (repentance to Allah), so praise be to Allah. If they insist on their evil practice, they are rendered Kafirs (disbelievers) and it is not permissible to perform Salah behind them, marry them, or eat from their sacrificed animals even in the case that they mention the Name of Allah on their sacrifices.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. (7366):

Q: Is there anyone other than Allah (Exalted be He) who has the ability to relieve hardship, distress or can ward off affliction? This question implies further ten questions, as many people belonging to various Madh-hab (School of jurisprudence) ask the same question.

This question is crucial but no answer is provided for it and it may lead someone to think about the different means that

enable anyone other than Allah (Exalted be He) to remove hardship. This question has different forms and we hope that our scholars can provide us with a clear answer. For example, is it wrong if a person has some difficulty and asks someone other than Allah (Exalted be He) to remove it?

1- If there is any being other than Allah (Exalted be He) who can remove hardship, can it hear and respond to the supplicant during the supplicant's life or after their death, at a far distance that separates between them and which is only known by Allah?

2- If we assume that this being can hear from such a far distance, another question arises: Can it understand the languages of all people who are invoking it, such as English, German or any other language?

3- If the answer is in the affirmative, this means that such being understands the languages of all people on earth, which leads to another question: If millions of people speaking various languages and having various needs put forward their demands and requirements, can it hear them and respond to them at the same time, or does it need to appoint a specific time for every request successively?

4- Is this being that people invoke overtaken by slumber or sleep? If yes, people must be provided with a schedule of its rest hours unless it has the ability to hear while asleep?

5- If there is someone who can not talk and express his needs and so supplicates with his heart, does that being respond to this heart-based supplication?

6- People face minor and major problems from the time of their birth to their death, and if Allah is the One Who resolves these problems, then there is no need to resort to anyone other than Him. However, if anyone other than Him can solve these problems, then there would be no use in resorting to Allah (Exalted be He).

7- If the other being is not able to solve all kinds of problems, then it will be said that some problems can be solved by the Lord of the Worlds and others can be solved by other than Him. Thus, the people who have needs must have a list of what is for Allah and what is for other than Him so as to avoid submitting to Allah a problem that is not for Allah and vice versa.

8- Can the one who has the ability to remove adversity from people bring it to them? Or can that being only remove it without bringing it? If the latter is true, then who is the one with the ability to bring about harm?

9- In brief, if we assume that Allah is the One Who brings about harm and there is another who removes it, what happens in case Allah wishes to bring about harm and the other wants to ward it off and each one of them insists on his position?

10- If someone wishes to ask for forgiveness for a good or a wrong-doer, then who is to be invoked?

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A: Allah (Exalted be He) is the Only One that neither slumber nor sleep overtake Him, and He Alone is the One Who hears the invocations of those who supplicate wherever they are and whatever language they speak. Moreover, He answers them in respect to their conditions, whether they are sane or insane, and He (Exalted be He) is the Only One Who can bring about benefit or harm. However, Allah (Exalted be He) empowers His servants with normal causes and supports them to do such good and He arranges all the results accordingly. For example, the doctor diagnoses a disease and prescribes medication with the Support of Allah (Exalted be He) but the cure comes only from Him. In plowing, the farmer spreads the grains and waters the land and this is done by Allah's Support, and Allah is the One Who is responsible for the results of the plowing and planting of crops and trees and of finding seeds and fruits, in addition to many other examples.

1- Therefore, none but Allah (Exalted be He) removes adversity, however Allah may allow someone to be the cause of removing it; like in the previous examples of the doctor and the plowman. The Only One who can hear the supplicant from a far distance and answer him is Allah (Exalted be He). The dead can never hear the supplication and beseeching of a person and even if they hear, they will not answer, for Allah (Exalted be He) says, ﴿Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴾ ﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴾

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2- Only Allah (Exalted be He) knows the languages of all creatures and none can hear every supplicant, understand what they say and respond to their needs.

3- If we assume that someone knows all the languages in the world - which is impossible - they will not be able to hear and fulfill the numerous needs of all the people in different places asking at the same time.

4- A human being cannot listen to all supplicants and answer their recurring needs at all times, as humans are liable to forgetfulness, negligence, weakness and sleep. The Only One Who can do this is Allah, the Ever Living, the Sustainer, the One that neither slumber nor sleep overtakes Him.

5- None can ever know the hidden needs and requirements of others except Allah (Exalted be He); hence, how it can be possible for anyone other than Him to fulfill their needs if they do not say it?

6-10 As previously mentioned, it is obvious that none can remove adversity or harm except Allah (Exalted be He) just as none can bring about welfare and goodness but Him.

He (Exalted be He) says: ﴾"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴿ ﴾And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴿

May Allah grant us Success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second and fifth questions of Fatwa no. 9027

Q3: In times of calamities and disasters, some people invoke the Messenger of Allah and the Awliya' (pious people). Also, if they are afflicted with illness, they visit the graves of the Awliya' and seek help from them. Such people claim that Allah (Exalted be He) removes affliction by virtue of the dead who are buried in these graves. They allegedly ask their help only as a means while keeping in mind that Allah (Exalted be He) has control over everything. Is such an act counted as Shirk (associating others with Allah in worship)? It is important to note that those people offer Salah (Prayer), recite Qur'an and do other good deeds.

A: What these people are doing is Shirk, similar to that practiced by the people of Jahiliyyah (pre-Islamic time of ignorance), who used to invoke and seek help from idols such as: Al-Lat, Al-'Uzza, Manat and others, which they glorified, hoping that they would bring them nearer to Allah (Exalted be He).

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They used to justify these acts saying (as the Noble Qur'an relates, what means), (We worship them only that they may bring us near to Allâh.) and (These are our intercessors with Allâh.) The Prophet (peace be upon him) stressed that Du'a' (supplication) is an act of worship that should not be made to anyone except Allah (Exalted be He). Moreover, Allah forbids making Du'a' to anyone other than Him. Allah (Exalted be He) says, ("And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).") and (And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.) The Muslims are enjoined to say, (You (Alone) we worship, and You (Alone) we ask for help (for each and everything).) in every Rak'ah (unit) of Salah, as a constant reminder that worship should only be directed to Allah alone, and that help should be sought from Him alone; not from prophets or any other righteous people who have already passed away. You should not be deceived by the much praying, fasting and reciting of the Qur'an that these people do. Their efforts have gone astray in this worldly life, while they think that they are doing good. And because their worship is not based on pure Tawhid (monotheism), it will be gone to waste. There is a lot of proof from the Book of Allah and the Sunnah asserting that such acts are Shirk and that their deeds are rendered fruitless. For more details, you may refer to the Qur'anic Ayahs, the authentic Sunnah and the books of Ahl-ul-Sunnah (Adherents to the Sunnah). May Allah grant us all guidance.

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(Part No. 1; Page No. 151)

Q 5: Do the Awliya' (righteous people), hear the call of those who make Du`a' (supplication) to them? What is the meaning of the Saying of the Prophet (peace be upon him): (By Allah, the dead hear your footsteps.) We appreciate your guidance!

A: The basic rule states that the dead people, pious or not, do not hear people's talk. Allah (Exalted be He) says: (If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).) Also Allah (Glorified be He) says: (but you cannot make hear those who are in graves.) But Allah may make the dead hear the voice of one of His Messengers due to a particular wisdom as was the case with the dead Kafirs (disbelievers) in the Battle of Badr. Their hearing of the voice of the Messenger (peace be upon him) was to insult and reproach them and to honor His Messenger (peace be upon him). When his Sahabah (Companions of the Prophet) wondered about him talking to the dead, he (peace be upon him) said: (You are not more aware of my saying than them, but they cannot reply.) For a better explanation on the subject, refer to Al-Nubuwwat, Al-Tawassul Wal Wasilah, and Al-Furqan by Shaykhul-Islam Ibn Taymiyyah. These references provide sufficient information on the subject.

As for hearing the footsteps of the participants in a person's funeral after burial,

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it is a specific hearing authentically reported in the Shar`y (Islamic legal) text and confined only to such cases; it is just an exception to the general evidences stating that the dead do not hear as mentioned previously.

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The sixth question of Fatwa no. 7267

Q6: What is the ruling on those who call upon the Awliya' (pious people) and invoke their help when afflicted by some misfortune?

A: Anyone who calls upon the Awliya' (pious people) after their death or when they are absent is a Mushrik (one who associates others with Allah in His Divinity or worship), who is committing an act of major Shirk (associating others with Allah in His Divinity or in worship). Allah (may he be Exalted) says (what means): ﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴾ ﴿And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴾

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(Part No. 1; Page No. 153)

The Second Question from Fatwa no. (8818):

Q2: During Ramadan, some worshippers follow each two Rak`ahs (units of Prayer) during Tarawih (special supererogatory night Prayer in Ramadan) with a Du`a' (supplication) to Allah through one of the Sahabah (Companions of the Prophet). For example, they say, "By the honor of the venerable Sahaby (Companion) so-and-so, we ask Allah to accept our Salah (Prayer) and Sawm (Fast)." I have advised them, but it was in vain. I now perform the (Tarawih) Salah by myself in a corner of the Masjid (mosque). Should I perform Salah with them or do it by myself as I am doing? Please give me a Fatwa on this and may Allah reward you with the best reward.

A: Making Du`a' to Allah through the honor or life of the Messenger of Allah, one of the Sahabah, or others is not permissible, because acts of `Ibadah (worship) are Tawqifiy (bound by a religious text and not amenable to personal opinion). Allah did not permit that to be done. What He did permit was for His Servants to supplicate to Him (Glorified be He) with His Names, Attributes, acknowledgement of His Oneness, belief in Him, and righteous deeds, but not through the honor or life of anyone. It is therefore obligatory upon every Mukallaf (person meeting the conditions to be held legally accountable for their actions) to restrict themselves to what Allah (may He be praised) ordained. Accordingly, they should realize that supplicating to Allah through the honor, life, or being of anyone is Bid`ah (rejected innovation in religion). It is authentically reported from the Messenger of Allah (peace be upon him) that he said, ﴿Anyone who does something in this matter of ours (the religion) that is not from it, it will be rejected.﴾ Authenticity agreed upon by Al-Bukhari and Muslim. He (peace be upon him) also said, ﴿Anyone who does something that we have not ordered (in worship) it will be rejected.﴾

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Related by Imam Muslim in his Sahih [Book of Authentic Hadith].

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The first question of Fatwa No. 9610 :

Q1: A person testifies that there is no god but Allah and that Muhammad is the Messenger of Allah, and offers Salah (prayer) on time, however, he invokes (calls upon) other than Allah. When that person dies, is it permissible to attend his funeral or not?

A1: Invocation is a form of worship. Thus, directing any of it to anyone or anything other than Allah is a major form of Shirk (associating others in worship with Allah) which takes one out of the fold of Islam. Allah the Exalted says (what means): (And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.) (Surah Al-Mu'minun, 23: 117). Allah also says (what means): ("And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).") (Surah Yunus, 10: 106).

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Thus, it is not permissible to offer the funeral prayer over those who do so, or attend their funeral if they die before repenting to Allah.

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Fatwa no. 6773

Q: There are many shaykhs in my country who do the following things: They play Duffs (tambourine-like instruments without bells) and go to graves where they slaughter sheep, camels, and cows, and they cook food there. Is this Haram (prohibited) or not? They have also constructed a dome outside the city where they play Duffs and drums, and shout loudly: "Help us, O our Shaykh Jilany!" They also invoke the help of other shaykhs. In addition to this, they walk among the people collecting money from them, and say that it is to visit Shaykh so-and-so and for other matters. If someone falls ill, they take them to these shaykhs who recite Ayahs (Qur'anic verses) over them, and ask them to bring a ram, a bull, a camel, or other animals. People pay them large sums of money over the year and they go to them. Are these practices prohibited according to our Din (religion)?

A: Firstly: It is not permissible to slaughter camels, cows, sheep, or anything else on graves.

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In fact, it is an act of major Shirk (associating others in worship with Allah) that puts the doer beyond the pale of Islam, if by doing so they mean to draw close to those buried in the graves, hoping for their blessing. It is only Allah Who can be drawn close to in this way. Allah (Exalted be He) says (what means): ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾ As for playing Duffs and Drums: men are absolutely prohibited from playing Duffs, and women are only permitted to do so to announce a marriage. Playing drums is prohibited for both men and women.

Secondly: Seeking the help of the dead or absent living beings from the Jinn, angels, or humans, and supplicating to them to bring a benefit or ward off harm, are all acts of major Shirk that puts the doer beyond the pale of Islam. Allah (may he be Exalted) says (what means): ﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴾ ﴿And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills.﴾

Thirdly: The visiting of shaykhs of Sufi Tariqahs (orders) to their followers to collect money, is begging and eating up money unjustly. It is necessary that one who has the ability to advise them should help them and curb their wrongdoing. They also should advise the followers not to give them any money, except on legitimate basis.

Fourthly: Treating a sick person by reciting the Qur'an, Adhkar (invocations and remembrances of Allah) and Du'a' (supplications) that are authentically reported from the Prophet (peace be upon) is lawful.

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However, going to the people you mentioned for them to recite Ayahs over the sick and then order

the slaughtering of rams or bulls, for example, is not permissible. In fact, this type of Ruqyah (saying supplications over the sick seeking healing) is Bid'ah (innovation in religion) and involves cheating people out of their money. Finally, it is an act of Shirk to slaughter animals for the Jinn, the dead, or others, to ward off evil or bring a benefit.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 5318

Q3: Allah (Exalted be He) says (what means): (And (all) the Most Beautiful Names belong to Allâh, so call on Him by them) **How can Allah be supplicated to by His Most Beautiful Names; should He be supplicated to by ten of His Names or more, or can it be just by the Name befitting the reason for the Du'a' (supplication)?**

A: It is lawful to supplicate to Allah and seek to draw close to Him by His Most Beautiful Names, as Allah (Exalted be He) says: (And (all) the Most Beautiful Names belong to Allâh, so call on Him by them)

Imam Ahmad reported a Hadith narrated by Ibn Mas'ud, that the Messenger of Allah (peace be upon him) said, ("There is no servant who, when stricken by distress and grief, says: 'O Allah! I am Your servant, son of Your servant, son of Your maidservant; my forelock is in Your hand, Your Decree over me is forever executed and Your Judgment over me is just. I ask You by every Name belonging to You which You have named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the Unseen with You, that You make the Qur'an the spring of my heart and the light of my breast, and the dispeller of my sorrow and the remover of my distress),' but Allah, the Exalted and the Glorious, will surely remove his distress, and replace his grief with joy." He (peace be upon him) was asked, "O Messenger of Allah! Should we learn these words?" He said, "Yes, anyone who hears them should learn them.")

The supplicant may beseech Allah by any of His Most Beautiful Names with which He named Himself or His Messenger (peace be upon him) named Him with. It is preferable to choose the Name that best suits what is being asked for, for example: "O Helper! Help me;" "O Most Merciful! Have mercy upon me;" or "O Lord! Forgive me and have mercy upon me, verily, You are the One Who accepts Tawbah (repentance), the Most Merciful."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The ninth question of Fatwa No. 8946 :

Q9: Does Du'a' (supplication) avert Divine Decree?

A: Allah, may He be Exalted, has ordained Du'a' and He commands us to call upon Him, saying (what means): ﴾And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴿ (Surah Ghafir, 40: 60). He also says (what means): ﴾And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).﴿ (Surah Al-Baqarah, 2: 186). If a servant of Allah acts according to the ordained means and supplicates to Allah, this is considered part of the Divine Decree. So, it is averting a Divine Decree by Divine Will and Decree. It is authentically established that the Messenger of Allah (peace be upon him) said in a Sahih (authentic) Hadith: ﴾"A man is deprived of provision because of a sin that he commits; and nothing can avert predestination except Du'a' (supplication) and nothing increases lifespan except righteousness."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Supplicating to Allah

Fatwa No. 9766 :

Q: Is it permissible to say when seeking the help of Allah, may He be Glorified and Exalted, "O Mu'in (Supporter)! O Lord!" or to say when asking to make easy what is difficult, "O Musahil (He who facilitates)! O Muyassir (He who makes easy)! O Lord"? What is the governing principle in this regard? And what is the ruling on a person who says so inadvertently, ignorantly, or deliberately?

A: It is permissible to say what you have mentioned, because the One referred to by the "Supporter" and "He who makes easy" is Allah, may He be Praised and Exalted, as you have declared at the end of your supplication, saying, "O Lord!", whether you said it inadvertently, ignorantly, or deliberately.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Seeking the help of Jinn

(Part No. 1; Page No. 162)

Fatwa no. (433):

Q: What is the ruling on invoking the Jinn (creatures created from fire) against a certain person to harm them, like saying, "Take so-and-so" or "Harm them"? What is the ruling on someone who does that? I heard someone say that whoever seeks the help of the Jinn, their Salah (Prayer) and Sawm (Fast) will not be accepted. In addition, when they die, funeral prayer should not be offered for them, their funeral should not be followed and they should not be buried in the Muslim graveyards.

A: Seeking the help of the Jinn and turning to them to fulfill needs, such as asking them to harm or benefit a person, is an act of Shirk (associating others in worship with Allah). It is a kind of mutual benefiting between Jinn and mankind; the Jinn fulfill the human's needs and in return they get the human's veneration, trust, and reliance. Allah (Exalted be He) says, ﴾And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliyâ' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."﴿ ﴾And thus We do make the Zâlimûn (polytheists and wrong-doers) Auliyâ' (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.﴿

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Allah (Exalted be He) also says, ﴾'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.﴿ Therefore, seeking the help of the Jinn to harm others or asking for their protection against another's evil are all acts of Shirk.

Whoever does so, their Salah and Sawm will be nullified; for Allah (Exalted be He) says, ﴾If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.﴿ Anyone who is known for doing so, funeral prayer should not be offered for them, their funeral should not be followed and they should not be buried in the Muslim graveyards.

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Second and third questions from Fatwa No. 1711

Q 2: There is a Muslim who testifies that there is no deity but Allah and that Muhammad is the Messenger of Allah but when standing up or sitting down, he says: 'O Messenger of Allah', 'O Abu Al-Qasem', or 'O Shaykh `Abdul-Qadir', and such words of seeking help from people other than Allah. What is the ruling on doing so?

A: The person who invokes Allah's Messenger (peace be upon him) or other people

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such as `Abdul-Qadir Al-Jelany or Ahmad Al-Tijany when standing up or sitting down, and whoever beseeches them for help whether to bring good or ward off harm is committing an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah). These acts were common during Jahiliyyah (pre-Islamic time of ignorance). Then, Allah sent His Messengers (peace be upon them) to get rid of Shirk (associating others in worship with Allah), save people from it, and guide them to Tawhid (Oneness of Allah, may He be Exalted) and to make them offer `Ibadah (worship) and Du`a' (supplication) to Him Alone. Assistance with issues beyond man's ordinary capacity should be sought from none but Allah (Exalted be He). Because seeking help is an act of `Ibadah and whoever offers it to anyone other than Him (Exalted be He) is considered a Mushrik (one who associates others with Allah in worship). Allah guides His servants to this and teaches them to say: ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ Allah also says: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ Allah shows them that He Alone wards off harm or delivers it. He confers blessings and good upon His servants. None can prevent what He grants, nor give what He prevents. None can stop what He decrees and He is Able to do all things. Allah (Exalted be He) says: ﴾"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴿ ﴾And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴿ Allah (Exalted be He) says: ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿

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Allah also says: ﴾And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?﴿ ﴾And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.﴿ and also says: ﴾And whoever invokes (or

worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.) Allah describes the invocation of anyone or anything other than Him as Kufr (disbelief) and Shirk, as mentioned in these Ayahs (Qur'anic verses); He mentioned that no one is more astray than a person who makes Du`a' to anyone other than Him (Glorified be He). It is reported (that the Prophet 'peace be upon him' said to Ibn Abbas 'may Allah be pleased with them both': If you ask, ask Allah Alone; and if you seek help, seek it from Allah Alone ...) He (peace be upon him) also says: (Du`a' is the sincere `Ibadah.)

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Q3: There is a Muslim who claims to acknowledge the fundamentals of monotheism, but when he sees something falling and he does not want it to be broken or damaged, he seeks help saying, "O Messenger of Allah" or "O Shaykh Ahmad Al-Tijany!" Are his words counted as Shirk (associating others with Allah in His Divinity or in worship)? Or speaking such words incurs no guilt and the person who says them will not be regarded as a Mushrik (one who associates others with Allah in His Divinity or worship) and his deeds will not turn fruitless because of saying them?

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Please provide your legal opinion in writing and furnish it with evidence from the Book of Allah and the Sunnah of His Messenger (peace be upon him).

A: We should be fully aware that Allah (Exalted be He) Alone is the Guardian over everything, the All-Knower of everything. If a person wants to be safe when falling or fears that he or one of his relatives may be afflicted with a calamity, regardless of the conditions, he should resort to Allah (Exalted be He). This is because Allah, in whose Hand is the dominion of all things, knows the secret, and what is even more hidden. One must call upon his Lord with humility and in private and ask Him for protection from harm if he is falling, or when he is asleep, or awake, and in all other conditions. In this way evil will be removed and sorrow will be relieved. In this regard, Allah (Exalted be He) says (what means), ﴾And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.﴿ , ﴾Invoke your Lord with humility and in secret. He likes not the aggressors.﴿ and, ﴾And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"﴿ On the other hand, if a Muslim is tempted away by Satan and he invokes other than Allah (Exalted be He) such as the prophets and other righteous people, or the Jinn and devils, to protect him or any of his relatives from an evil which he fears, he will be associating another god with Allah (Exalted be He).

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Other gods whom he hopes will bring him benefit, fears their punishment, relies upon in fulfilling his wishes and wants; such a person will end in Hell, and worst indeed is that destination. In fact, they cannot ward off harm from him, fulfill his wants or benefit him in any way. Allah (Exalted be He) says, ﴾Say: (O Muhammad صلى الله عليه وسلم to polytheists, pagans) "Call upon those whom you assert (to be associate gods) besides Allâh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.﴿ , ﴾Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."﴿ , ﴾Say

(O Muhammad صلى الله عليه و سلم): "Call upon those - besides Him - whom you pretend [to be gods like angels, 'Isâ (Jesus), 'Uzair (Ezra), and others.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person."❫ and, ❪Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilâh (god) with Allâh? Little is that you remember!❫

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(Part No. 1; Page No. 168)

The fourth, fifth, sixth and seventh questions from Fatwa no. (1727):

Q4: Is it possible for a Waliy (a pious person) to help someone who is very far from him? For example, if a person lives in India while the Waliy lives in Saudi Arabia, can the Waliy offer physical help to the Indian despite being in Saudi Arabia, while the other is in India?

A: Living people whether they are Awliya' or not can help anyone who seeks their help concerning normal needs, such as providing money, interceding with someone in authority, saving someone from evil or any other need that is within the normal power of human beings. However, what is beyond human power like the example mentioned by the questioner, is not for people, but only for Allah (Exalted be He) Who has no partner. He Alone is the One Who can do anything and He is the One Who has created the natural laws of the universe; and He runs or breaches what He wills. Therefore, for Him (Allah, Alone) is the Word of Truth, to Him is the resort and He Alone can provide support. He is the All-Knower of everything, He has encompassed everything with His Mercy and Wisdom. Moreover, He is the Overall Protector of everything by His Might and Power. None can withhold what He gives, and none can give what He withholds and nothing can repel His verdict and He is able to do all things. He (Exalted be He) says: ﴾And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?﴿ ﴾And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.﴿

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He (Exalted be He) also says: ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿ He (Exalted be He) teaches us in Surah Al-Fatihah to say ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ Moreover, the Prophet (peace be upon him) commanded us to ask Allah Alone and to seek help from Him Alone when he said: ﴾If you ask, ask Allah Alone; and if you seek help, seek it from Allah...﴿

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Q5: Can 'Aly (may Allah be pleased with him) aid anyone in times of distress?

A: 'Aly (may Allah be pleased with him) was killed and was not even aware of his killer's plot, nor was he able to protect himself from it. How, then, can it be claimed that he can ward off calamities from others after his death, when he could not ward it off himself when he was alive? A person who believes that 'Aly, or any other dead person, can bring benefit or ward off harm is a Mushrik (one who associates others with Allah in worship), because this is particular to Allah, the Exalted, alone. Whoever attributes this to anyone else out of belief in him or for seeking his help, has taken him as a god. Allah the Exalted says (what means): ﴾And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴿ (Surah Yunus, 10: 107).

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Q6: Is Al-Khadir (peace be upon him) a guardian of rivers and deserts? And does he help anyone who loses his way if he calls on him?

A: The correct scholarly opinion is that Al-Khadir (peace be upon him) had already died before the mission of the Prophet Muhammad (peace be upon him), for Allah (Exalted be He) says (what means): ﴿And We granted not to any human being immortality before you (O Muhammad صلى الله عليه وسلم): then if you die, would they live forever?﴾ Even if we assume that he remained alive until he met the Prophet Muhammad (peace be upon him), the Sunnah (whatever is reported from the Prophet) provides evidence that he must have died sometime after the death of our Prophet Muhammad (peace be upon him), as confirmed by the saying of the Prophet (peace be upon him): ﴾"Do you see this night of yours? At the end of one hundred years from now, none from those on the face of the earth today will remain."﴿ Thus, everything that applies to the dead applies to Al-Khadir; he does not hear anybody's call, does not respond to anybody's Du'a' (supplication), and does not guide anyone who loses their way. Supposing that he is still alive until today, he is absent and all that applies to other absentees applies to him. Therefore, no one should call on him or seek his help in times of adversity or prosperity.

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Q7: A pious man died in India and was buried in a town called Aghmiz.

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Is it permissible to seek his aid? Does he truly help anyone who seeks his help and turns down no one?

A: The answer to this is the same as the fifth question, as seeking help from the dead is Shirk (associating others with Allah in worship). They cannot respond to anyone's Du'a' (supplication) and they do not even hear it; and they shall disown those who call upon them and deny their worship of them. There is a great deal of evidence to support this from the Qur'an and the Sunnah, among them is the Saying of Allah the Exalted (which means): ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ (Surah Fatir, 35: 13) ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿ (Surah Fatir, 35: 14). Allah the Exalted also states (what means): ﴾And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?﴿ (Surah Al-Ahqaf, 46: 5). ﴾And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.﴿ (Surah Al-Ahqaf, 46: 6).

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The first question of Fatwa no. 2251

Q 1: Two groups holding opposing views: the first group maintains that seeking help from prophets and Awliya' (pious people) constitutes Kufr (disbelief) and Shirk (associating others with Allah in His Divinity or worship); they give evidence from Qur'an and Sunnah (whatever is reported from the Prophet) in support of their view. The second group maintains that seeking help from prophets and Awliya' is permissible because they are the chosen, sincere Servants of Allah (Exalted be He). Which of the two is correct?

A: Asking anyone other than Allah for help, to bring healing, to make it rain, to prolong one's life, or similar requests that lie in the Power of Allah Alone is a form of major Shirk (associating others with Allah in His Divinity or worship that takes a Muslim out of Islam). Likewise, seeking help from the dead or absent beings at the time of Du`a' (supplication), such as angels, Jinn or humans to bring about benefit or ward off harm, is an act of major Shirk. Allah (Exalted be He) does not forgive these acts unless sincere Tawbah (repentance to Allah) follows. Such forms of seeking help are in themselves acts of `Ibadah (worship) and means of approach; thus, they are not permissible to be offered to anyone other than Allah. Evidence in support of this ruling is the Ayah (Qur'anic verse) in which Allah (Exalted be He) teaches His Servants to say: ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ It means: "We worship and ask only You (Allah)." Allah (Exalted be He) also says: ﴾And your Lord has decreed that you worship none but Him.﴿ And: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him).﴿

And: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ It is authentically reported that the Prophet (peace be upon him) said to `Abdullah ibn `Abbas (may Allah be pleased with him and his father): ﴾If you ask, ask Allah; and if you seek help, seek it from Allah.﴿ Also, he (peace be upon him) said in the Hadith reported by Mu`adh: ﴾The Right of Allah due from His Servants is that they should worship Him Alone, not associating anything with Him.﴿ And: ﴾Anyone who dies while still invoking a rival (in worship or divinity) to Allah will enter Hellfire.﴿ Seeking help from anyone other than Allah is Shirk unless the help needed is within the scope of ordinary human ability which Allah (Exalted be He) has provided mankind with and enabled them to use, such as seeking help from a doctor to treat a sick person, or from people to feed the hungry, provide water to the thirsty, or give money to the poor, etc. These and similar acts are not Shirk; rather, cooperation among people in life and livelihood. Likewise, it is permissible to seek help from living people who are not present at the same place via material methods like posting, wiring, phone calls and so on.

As for the life of prophets, martyrs and Awliya', they have a special life in the Barzakh (period between death and the Resurrection)

whose reality is known to none but Allah. It differs from worldly life. This shows that the view held by the first group is the correct one, namely, those who say that seeking help from anyone other than Allah is Shirk.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Second question from Fatwa No. 4162

Q 2: A righteous scholar told us: "Awliya' (pious people) fulfill the needs of people who invoke them instead of Allah". To support his view, he quoted the following Hadith in which the Messenger of Allah (peace be upon him) said: ﴿Allah has some servants to whom people will turn for fulfilling their needs. Such are those who will be safe (from the torment) on the Day of Resurrection.﴾

A: Seeking help from a live person who is present and can fulfill a need is permissible like asking someone to lend you some money or seeking his help to restore one of your lost rights or to remove something wrong that was done to you.

However, seeking help from a dead or an absent person is an act of Shirk (Associating others in worship with Allah), because such people do not have the ability to fulfill the needs for which they are invoked. This is based on the general purpose of Allah's saying:

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﴿And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴾ Allah (Glorified be He) also says: ﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴾ Furthermore, Allah (Glorified and Exalted be He) says: ﴿Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴾ ﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴾ There are many other Ayahs (Qur'anic verses) that deal with the same subject. Allah is the One Whose Help should be sought.

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Seeking refuge

The second question of Fatwa no. 6799

Q2: What is the ruling if a woman seeks refuge in the Name of Allah from her husband, or vice versa?

A: It is obligatory to grant refuge to the one seeking refuge in the Name of Allah, out of glorification to Allah (Exalted be He). It was reported by Abu Dawud and Al-Nasa'y with a Sahih Sanad (authentic chain of narrators), on the authority of Ibn 'Umar (may Allah be pleased with them), that the Messenger of Allah (peace be upon him) said, ("Whoever seeks refuge in the Name of Allah, grant him refuge; whoever asks in the Name of Allah, gives him; whoever invites you, responds to his invitation; and whoever does you a favor, reward him, but if you find nothing to reward him with, supplicate (to Allah) for him until you believe that you have rewarded him.") This applies in the case where the seeker of refuge is not duty-bound towards the person he is seeking refuge from. But if he is bound by some obligation to the one from whom refuge is sought, such as a debt, the right of a spouse, Qisas (just retaliation), or anything similar, he should not be granted refuge. Rather, he should fulfill the right he owes to him, unless his opponent exempts him from such a right.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Making Vows

(Part No. 1; Page No. 180)

The second question of Fatwa No. 2251 :

Q2: I would like to ask about making vows to other than Allah the Exalted. Some claim that vows can be made only to Allah, while to any other being they are considered Kufr (disbelief) and Shirk (associating others in worship with Allah), because it is a form of worship, when dedicated to other than Allah it becomes Kufr. Another group claims that making vows to people is a righteous deed which brings reward to those who do so. What is the truth in this regard?

A: Making vows is an act of worship which is an exclusive right of Allah. It is impermissible to dedicate any share of it to other than Him. If a person makes vows to anyone else, they have dedicated a form of worship, which is an exclusive right of Allah, to other than Him. Those who dedicate any form of worship, whether vows, sacrificing animals, or anything else, to other than Allah are considered Mushriks (those who associate others with Allah in worship) and fall under the category which Allah informed us of in His Saying (which means): ﴿Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.﴾ (Surah Al-Ma'idah, 5: 72).

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If any Muslim who is Mukallaf (meeting the conditions to be held legally accountable for one's actions) believes it is permissible to make vows and offer sacrifices to the dead and buried, this belief is considered major Shirk which takes one out of the fold of Islam. They are granted three days to repent and they must be constrained; either they repent or they are to be executed.

It is permissible for their sons to accept the money which they willingly give to them. It is also permissible for them, if they are poor or unable to provide for themselves, to take of their father's wealth what is sufficient for them on a reasonable basis without his knowledge. 'Aisha narrated that Hind bint 'Utbah , the wife of Abu Sufyan , complained to the Prophet (peace be upon him) that Abu Sufyan did not give her enough to take care of her needs and her children's, so he said to her: ﴿Take from his wealth on a reasonable basis, what is sufficient for you and your children.﴾

Thus, it becomes evident that the correct opinion is that of the first group which believes that no vows should be made to other than Allah. If made to other than Allah, it is considered Kufr and Shirk.

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(Part No. 1; Page No. 182)

Third question from Fatwa No. 1644

Q 3: If a father performs the five daily Salahs (Prayers) and maintains the pillars of Islam but believes that vowing and slaughtering to those buried in the graves and shrines is permissible, can his son use his money to secure his future or inherit him after his death?

A: The belief of a Mukallaf (legally competent person) that vowing or slaughtering sacrificial animals to those buried in graves is permissible, is considered Shirk (associating others in worship with Allah) which takes him out of the fold of Islam. He should be asked to repent for three days and to be kept under firm control. If he does not repent, he should be killed. With regard to the son's reception of the property of his father and inheriting from him after his death, this is based on the reality of the creed the father followed before his death. If the father dies while believing in this false creed, and no one knows for a fact that he had repented, the son is not allowed to inherit from him. This is because the Prophet (peace be upon him) said: ("A Muslim should not inherit a disbeliever, nor a disbeliever inherit a Muslim.") (Related by Al-Bukhari and Muslim).

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The third question of Fatwa no. 3863

Q3: What is the ruling on making a vow to other than Allah?

A: Making vows to other than Allah is Shirk (associating others in worship with Allah) because it involves glorification of those to whom vows are made and is an attempt to draw closer to them through that. Discharging such a vow is devoting to them an act of 'Ibadah (worship), if the thing vowed is an act of obedience, because 'Ibadah should be wholly devoted to Allah Alone, on the authority of many Qur'anic evidences, including Allah's Saying (which means): ﴾And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."﴿ Accordingly, dedicating worship to other than Allah is Shirk.

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Fifth question from Fatwa No. 4042

Q5: What is the ruling on people who vow to sacrifice for anyone other than Allah, namely, for the dead. Yet, at the same time, they say, for instance, "O Lord! if my son or my daughter succeeds, I will sacrifice a sheep for you, O shaykh so and so"?

A: Making vows to anyone other than Allah is an act of Shirk (associating others in worship with Allah). Likewise, offering sacrifices to anyone other than Allah is also an act of Shirk. Allah (Glorified be He) says:

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﴾And whatever you spend for spendings (e.g., in Sadaqah - charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all.﴿ He also says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾He has no partner.﴿ The Prophet (peace be upon him) said: ﴾Allah curses the one who sacrifices to other than Allah...﴿ Making vows is included in Allah's saying: ﴾my sacrifice﴿

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Second question from Fatwa no. (4299):

Q2: Making vows for other than Allah is void. However, is it valid, for instance, to vow a sheep for Shaykh Muhyi Al-Din or `Abdul-Qadir Al-Jilany and then give the meat to the poor, claiming that the Shaykh receives the reward and so he blesses whoever made the vow? If not, is it lawful to eat the meat of these vowed sheep? Does this fall under the saying of Allah,

﴿and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh)﴾ **because the vowed animal is Tahir (purified)? Can that Tahir animal be unlawful because of a void vow?**

A: First of all, vowing and slaughtering are acts of `Ibadah (worship) that should not be offered to other than Allah (Exalted be He). Whoever vows or slaughters for other than Allah commits Shirk (associating others in worship with Allah). The gravity of the sin increases if someone, in addition to vowing or slaughtering for other than Allah, believes that the dead can benefit or harm, for this is Shirk in lordship as well as Shirk in worship.

Second, vows that are made for other than Allah (Exalted be He) are void. If someone vows lawful food or vows an animal before slaughtering it, the ruling depends on the exact intention of the owner. If they slaughter the animal for the sake of other than Allah, it will be regarded as carrion that is unlawful to be eaten by its owner and anybody else. This prohibition falls under the generality of the aforementioned Ayah.

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First question from Fatwa No. 5000

Q1: What is the ruling on seeking help from the Awliya' (pious people), offering vows to them, considering them intercessors to Allah, making Tawaf (circumambulation) around their graves, seeking blessings from the stones thereof, and shading them ?

A: Seeking the Awliya's help at their graves, vowing to them or considering them intercessors to Allah and asking them to do so is Shirk Akbar (major form of associating others in worship with Allah) that drives a person away from Islam and admits them permanently into Hellfire if they die while believing in this. Making Tawaf around their graves and shading them is a prohibited Bid'ah (rejected innovation in religion), as it is a means of worshipping those buried in them instead of Allah. These acts may also become Shirk (associating others in worship with Allah) if a person does them believing that the dead will benefit them or drive harm away from them, or if they make Tawaf intending to be closer to the dead.

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Third question from Fatwa No. 9913

Q 3: Some people vow to give Sadaqah (voluntary charity) or offer a sacrifice to attain what they want; hope of recovery, others of restoring a lost right, and so on. Some devote their vows to Allah sincerely or for the sake of Allah's Love,

they offer the vow to other people. Please, advise me in this matter and clarify the correct way of offering a vow. May Allah admit you to the best of life and Hereafter.

A: Firstly: Vowing is an undesirable act for a Muslim, for it is authentically reported that the Prophet (peace be upon him) said: (A vow is not a means of bringing good but a means to extract from the miserly people.) But in case that someone makes a vow to do some obedience to Allah, they should fulfill it, as the Prophet (peace be upon him) says: (Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever makes a vow that he will disobey Allah, should not disobey Him.) (Related by Al-Bukhari and Muslim).

Secondly: Offering vows to anyone other than Allah is Shirk-Akbar (major form of associating others in worship with Allah), for it is an act of `Ibadah (worship) and offering `Ibadah to anyone other than Allah is Shirk (associating others in worship with Allah).

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Fatwa no. 9412

Q: I am a secondary school student, and since my tender age I have seen my family in Sudan flocking to the shrines of shaykhs to rub them, seeking their blessings, and make vows by them. I have denounced such scenes within myself, but I could not declare it, because in their view I am considered a Kafir (disbeliever) and that they can poison me, and definitely can do me harm. For they claim that these people have Karamahs (extraordinary events performed at the hands of pious people) as they are Awliya' (pious people), and that most of them claimed to have seen Allah. I used to resent this inside me, until I came to know some people from Ansar Al-Sunnah Al-Muhamadiyyah; they showed me that these people's claims are only delusions and Shirk. They also taught me that these people are followers of Bid'ah (innovation in religion) and that every Bid'ah is a going astray that leads to the Fire. I also came across some books of theirs on Tawhid (Monotheism), written by Shaykh Muhammad ibn 'Abdul-Wahhab. However, I cannot afford to get them due to my straitened circumstances, so I just borrow them and return them after a short while.

I hope that you, as a father and a Da'y (caller) to the truth, will explain to me in a personal letter, your opinion on this group and send me some books, if possible, to enlighten me. And Allah is the Knower of intentions!

A: Making vows by the shrines of shaykhs is Shirk (associating others in worship with Allah), because making vows is an act of 'Ibadah (worship), and so dedicating a vow to other than Allah is a major form of Shirk. The same applies to supplicating to and seeking help from them, as these acts are intended to seek the blessings of these shaykhs.

There is an authentic Hadith, narrated on the authority of Abu Waqid Al-Laythy, that indicates this. Shaykh Muhammad ibn 'Abdul-Wahhab (may Allah show mercy to him) also expounded on the issue in "Kitab Al-Tawhid" in the chapter: "Those who seek blessings from trees, stones, and the like, and rub shrines seeking blessings from their occupants."

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(Part No. 1; Page No. 190)

(Part No. 1; Page No. 191)

Sacrificing for anyone other than Allah

(Part No. 1; Page No. 192)

Fourth question from Fatwa No. 2450

Q 4: Some people practice the custom of sacrificing animals at the grave of a person whom they believe to be one of the Awliya' (pious people). They also assign a share of their tilth and cattle to these "so-called" Awliya' for the purpose of seeking their blessings or fending off afflictions to their children and their means of livelihood.

A: Islam prohibits the sacrificing of animals or distribution of food or fruits near graveyards. Such practices are considered acts of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah) if they are done with the intention of drawing closer to the Waliy (pious person) or seeking their Shafa`ah (intercession) or for removing an affliction or other such intentions like those made by worshippers of the graves.

The Permanent Committee has previously received a similar question to this one and the answer was provided in Fatwa No.(189).

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Fatwa No. 189

Q: What is the ruling on making Sujud (Prostration) and slaughtering animals on graves?

(Part No. 1; Page No. 193)

A: Making Sujud (Prostration) and slaughtering animals on graves are idolatrous habits and acts of Shirk Akbar (major form of associating others in worship with Allah). Sujud and slaughtering are acts of `Ibadah (worship) and `Ibadah should be exclusively confined to Allah. Thus, whoever performs any of them to anyone other than Allah commits an act of disbelief. Allah (the Exalted) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾ He also says: ﴿Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴾ ﴿Therefore turn in prayer to your Lord and sacrifice (to Him only).﴾ In addition, there are so many Ayahs (Qur'anic verses) indicating that Sujud and slaughtering are acts of `Ibadah, thus performing them to anyone other than Allah is an act of Shirk Akbar. It is undoubtedly true that going to graves to make Sujud and sacrifice is an act of glorifying these graves by means of Sujud and sacrificing animals near them. This is also reported by Imam Muslim in a long Hadith concerning the prohibition of slaughtering for anyone other than Allah and cursing its doers. On the authority of `Aly Ibn Abu Talib (may Allah be pleased with him) who said: "The Messenger of Allah (peace be upon him) told me four statements": ﴿Allah curses a person who sacrifices to anyone other than Allah; Allah curses a person who curses his or her parents; Allah curses a person who shelters a heretic; Allah curses a person who changes the marks of the land.﴾ Likewise, Abu Dawud related in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Thabit Ibn Al-Dahhak (may Allah be pleased with him) who said: ﴿A man vowed to sacrifice camels in Buwanah, he then came to the Prophet (peace be upon him) and said, "I have vowed to sacrifice camels in Buwanah." The Prophet (peace be upon him) asked: "Did the place contain any idols that were worshipped in pre-Islamic times?" They said: "No." He asked: "Was any pre-Islamic festival observed there?" They said, "No." The Messenger of Allah (peace be upon him) said: "Fulfill your vow, for an invalid vow that must not be fulfilled is that of doing an act of disobedience to Allah or vowing things over which a child of Adam has no control."﴾

(Part No. 1; Page No. 194)

The evidences mentioned above indicate the curse incurred on those who sacrifice for anyone other than Allah. Likewise, they declare the prohibition of slaughtering animals in places containing worshipped idols, glorified graves, or customary meetings of people of the pre-Islamic period even if the doer devotes the act of slaughter to Allah.

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Third passage from Fatwa No. 4770

Q: What is the ruling on slaughtering an animal for a dead person who is claimed to be a Waliy (pious person) and shrines are built over his grave?

A: Slaughtering for the dead person mentioned above is a type of Shirk (associating others in worship with Allah). A person who slaughters for the sake of this Waliy is a Mushrik (one who associates others with Allah in worship) and an accursed person. The slaughtered animal is a dead animal that cannot be eaten by Muslims as Allah (the Exalted) says: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death), and that which is sacrificed (slaughtered) on An-Nusub (stone-altars).﴿

(Part No. 1; Page No. 195)

It is reported on the authority of `Aly (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾Allah has cursed the one who sacrifices to other than Allah...﴿

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The eleventh question of Fatwa no. 5276

Q 11: The Messenger of Allah (peace be upon him) said: (Allah curses the person who offers a sacrifice to anyone other than Allah ...) **what is meant by this exactly? Especially that here in the South we are accustomed, to slaughter animals to entertain guests or as meat for the household, people say, "In the Name of Allah and upon the religion of the Messenger of Allah, this is a Sadaqah (voluntary charity) purely for the Sake of Allah. O Allah! Please grant the reward for this to me and my household" ?**

A: What is meant by this Hadith is the prohibition of offering sacrifices to the dead prophets or Awliya' (pious people), seeking their blessing; or to offer sacrifices to the Jinn (creatures created from fire), so as to please them and in return seek fulfillment of demands or to ward off their evil.

(Part No. 1; Page No. 196)

All these acts constitute Al-Shirk-ul-Akbar (major form of associating others in worship with Allah) which will incur the Curse and Anger of Allah upon the doer. As for slaughtering an animal to entertain guests, or out of generosity towards one's family, or slaughtering sacrifices as a means of drawing closer to Allah, as an act of charity towards the dead while hoping for reward from Allah to the living and the dead, all this is permissible. Rather, it is a kind act, hoped to be rewarded by Allah; likewise are the sacrificial animals offered on the Yawm-ul-Nahr Day of Sacrifice (the 10th of Dhul-Hijjah on which pilgrims slaughter their sacrificial animals) on behalf of the dead and the living.

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The second question of Fatwa No. 5921 :

Q2: Some people from the family of the deceased drive animals which they call "Jadf" to be slaughtered at the graves and distributed over the people who are present there. They are slaughtered at 100 meters away from the grave. These animals may be sheep, camels or cows. Please advise dear Shaykh. May Allah grant you success!

A: Slaughtering (sacrificing) at graves is prohibited, and also the so-called "Jadf", because of its involving purposes of worshiping and drawing close. The Prophet (peace be upon him) said: (Allah has cursed the one who slaughters (a sacrifice) to other than Allah.) Narrated by Muslim.

(Part No. 1; Page No. 197)

As for the family of the deceased preparing food for those in attendance, this is not of the Sunnah; the Sunnah is that they are to have food prepared for them, as it is authentically established that the Prophet (peace be upon him) ordered that food should be prepared for the family of Ja'far when he was killed (may Allah be pleased with him).

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The second and third questions of Fatwa no. 6208

Q: Some people have developed an annual tradition on the Day of 'Ashura' (10th of Muharram) of slaughtering over forty sheep and ewes and over ten cows at the shrines of the so-called Awliya' (pious people). Some ignorant Muslims, who have poor knowledge of the Shari'ah (Islamic law), would gather there and recite the Qur'an by these graves, claiming that they recite the Qur'an as a supplication for the dead. They then eat the sacrificed animals. We ask Your Eminence to clarify the legal opinion on this issue supported by proofs from the Qur'an and the Sunnah.

A: First: What you have mentioned in regard to slaughtering sacrifices at the shrines of Awliya' is considered Shirk (associating others in worship with Allah). Anyone who does so is cursed. This is because they are offering sacrifices to other than Allah; it is authentically narrated that the Prophet (peace be upon him) said, ﴾Allah has cursed the one who slaughters (sacrifices) to other than Allah﴿ Therefore, it is impermissible to eat from the meat of the sheep and cows slaughtered by the graves of the Awliya'.

Second: Reciting the Qur'an over the dead is Bid'ah (an innovation in religion); it is authentically narrated that

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the Prophet (peace be upon him) said, ﴾Whoever introduces anything into this matter of ours (Islam) that is not part of it, shall have it rejected.﴿ (Agreed upon its authenticity: Imams Al-Bukhari and Muslim).

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Q3: There is a grave of a Waliy (pious person) at which people offer sacrificial animals every year. They do so with the intention of saying supplication and giving charity on behalf of the dead. They even invoke the dwellers of the graves for rain. These ignorant Muslims do not know the ruling on these acts or they may know it but choose to disregard it, so please, give us your Fatwa regarding this issue.

A: All that you mentioned concerning offering sacrificial animals at the grave of the Waliy is an act of Shirk (associating others in worship with Allah). There is a detailed discussion about invoking them (other than Allah) and seeking their help for rain or anything else among similar acts of major Shirk. However, if a person asks Allah (Exalted be He) through their honor and dignity, which some people call Tawassul (supplicating to Allah through a means), then it is an act of Bid`ah (rejected innovation in religion) which is not permissible and is considered a means that leads to Shirk. However, it is permissible for a believer to ask Allah through His Most Beautiful Names and Attributes, through Tawhid (Oneness of Allah) or through the person's good deeds. It is the duty of the ruler to ask anyone who practices major Shirk to repent, otherwise they should be killed, for the Prophet (peace be upon him) said: ("If somebody (a Muslim) discards his religion, kill him.") Related by Imam Al-Bukhari in his Sahih (Authentic book of Hadith).

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(Part No. 1; Page No. 199)

Fatwa no. 6773

Q: There are many shaykhs in my country who do the following things: when someone falls sick, people take them to these shaykhs who recite Ayahs of the Qur'an over them and ask them to bring a ram, a bull, a camel, or other livestock. People pay them large sums of money throughout the year and they go to them. Are these practices prohibited according to our Din (religion)?

A: Firstly: It is not permissible to slaughter camels, cows, sheep, or anything else over the graves. This is an act of major Shirk (associating others in worship with Allah) that puts the doer beyond the pale of Islam; if by doing so they mean to draw close to those buried in the graves, hoping for their blessing. It is only Allah Who can be drawn close to in this way. Allah (Exalted be He) says (what means): ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿

Secondly: Treating sick people by reciting over them Qur'an, Adhkar (invocations and Remembrances said at certain times on a regular basis) and Du'a' (supplications) that are authentically reported from the Prophet (peace be upon) is lawful. However, going to the people you mentioned for them to recite Ayahs over the sick and then order the slaughtering of rams or bulls, for example, is not permissible.

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In fact, this type of Ruqyah (saying supplications over the sick seeking healing) is Bid'ah (innovation in religion) and involves cheating people out of their money. Finally, it is an act of Shirk if the mentioned animals are slaughtered as a sacrifice for the Jinn, the dead, or others, to ward off evil or bring a benefit.

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Second question from Fatwa No. 7125

Q2: What is the ruling on visiting the graves of Awliya' (pious people)? When people experience drought or illness or anything similar, they offer a sheep or a chicken with the intention that Allah may send rain or cure their sick!

A: This is not permissible; it is an act of Shirk (associating others in worship with Allah), for Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ He also says: ﴾Therefore turn in prayer to your Lord and sacrifice (to Him only).﴿

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It is also authentically reported that the Prophet (peace be upon him) said: ﴾Allah has cursed the one who sacrifices for other than Allah...﴿

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The third and fourth questions of Fatwa No. 7267 :

Q3: What is the ruling on a person who slaughters animals at shrines and invokes their inhabitants for help and support in bringing benefit and warding off harm?

A: Slaughtering (sacrificing) at shrines is considered major Shirk (associating others in worship with Allah). A person who does this is cursed, as is authentically established that 'Aly (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ﴿Allah has cursed the one who slaughters (a sacrifice) to other than Allah.﴾

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Q 4: What is the ruling on whoever eats from this sacrifice?

A: Whoever eats from this sacrifice is sinful, as Allah (Exalted be He) says: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death)﴿

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Fifth question from Fatwa No. 7350

Q 5: There are some religious figures who beat upon tambourine and drums and build Masjids (mosques) on graves. They sacrifice sheep, cows, camels, etc. for these graves and collect money from people monthly and yearly. Are they included in those meant by the Ayah (Qur'anic verse) that declares: ("Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.) **?**

A: Yes, they are included in the people meant by the Ayah, for their sacrificing for the sake of anyone other than Allah is an act of Shirk (associating others in worship with Allah). As for their beating tambourines and drums, it is a sinful and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) act. May Allah guide them and bless them with repentance to Him (Glorified be He)

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from Shirk (associating others in worship with Allah) and other sins.

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The sixth question of Fatwa No. 8071 :

Q6: Among the cures that they use in treating people is to slaughter a sheep or a chicken on a patient's chest or head; or to put some silver rings in the patient's hand, or a small piece of cloth or a handful of dust, which I think they claim it to be of the clothing or grave dust of a pious relative of theirs. What is the ruling on seeking treatment through such ways? Is it permissible to trust in what such people say?

A: It is Haram (prohibited) to sacrifice to other than Allah. The Prophet (peace be upon him) cursed those who slaughter a sacrifice to other than Allah, which is considered a form of Shirk (associating others in worship with Allah). Allah the Exalted says (what means):﴾ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ (Surah Al-An'am, 6: 162). ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ (Surah Al-An'am, 6: 163). It is authentically established that the Messenger of Allah (peace be upon him) said, ﴾"Allah has cursed the one who slaughters (a sacrifice) to other than Allah."﴿

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As for seeking treatment in the manner mentioned in the question, it is Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and is unlawful, even if the slaughtering of the animal is dedicated as a sacrifice to Allah the Exalted. It is impermissible to trust in what these people say, because they are sorcerers and impostors. It is authentically narrated that the Messenger of Allah (peace be upon him) said: ﴾"Whoever goes to a fortuneteller and asks him about something, his Salah (prayer) will not be accepted for forty nights."﴿ He (peace be upon him) also said: ﴾"Whoever goes to a soothsayer or a fortuneteller and believes what he says, has disbelieved in what was revealed to Muhammad."﴿ (peace be upon him).

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First Question from Fatwa No. 9258

Q1: My wife is affected with a physical illness called "Al-Zar." It is a type of epilepsy which is a result of our friendship with some people suffering from the same illness. When they love or befriend someone, they transfer it to them. If a person catches it, they will not be cured until

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one of those friends treats them. The question is: My wife wants me to offer a sacrifice to Allah to cure her from this illness. As I don't know whether this is intended for Allah or her friend, I refused. However, she mortgaged her jewelry to offer a sacrifice. Is this permissible or not? What should I do? Answer me please. May Allah reward you.

A: Offering sacrifice for anyone other than Allah is considered an act of Shirk Akbar (major form of associating others in worship with Allah). The Prophet (peace be upon him) cursed those who offered sacrifices for anyone other than Allah. So offering a sacrifice is not permissible in the case mentioned above for seeking a cure for your wife. The permissible treatment should be through lawful medication and Shar`i (Islamically lawful) Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing). You should advise your wife not to offer sacrifices to anyone other than Allah and to pursue the permitted ways of treatment. May Allah grant her recovery and guidance.

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Fourth question from Fatwa No. 9879

Q4: What is the ruling on vowing or slaughtering for the Awliya' (pious people), or making Tawaf (circumambulation) around their graves? Who are the Awaliya' in the sight of Islam?

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Besides, is it permissible that someone asks the Awliya', whether they are alive or dead, to make Du`a' (supplication) for them?

A: Slaughtering or vowing for sake of dead people is Shirk (associating others in worship with Allah). A Waliy is a person who obeys Allah by doing what He comands and avoiding what He prohibits even if he is not supported by Karamahs (extraordinary events performed by a pious person). It is not permissible to ask dead people, whether they are Awliya' or not, to make Du`a' to Allah for you. But a person can ask righteous people to make so for him. Making Tawaf around the graves is forbidden as this is only to be performed around the Ka'bah. A person who makes Tawaf around the graves seeking the pleasure of their dwellers commits Shirk Akbar (major form of associating others in worship with Allah). In case that they seek to draw closer to Allah by doing so, this deed is an abhorred Bid'ah (rejected innovation in religion). Muslims are not allowed to make Tawaf around or perform Salah (prayer) beside graves even if they do so for the sake of Allah.

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Six question from Fatwa No. 6949

Q 6: Some people claim that Allah's Messenger (peace be upon him) used to offer sacrifices and give Sadaqah (voluntary charity) on behalf of Khadijah. They take this as evidence allowing them to offer sacrifices at the graves and claim that they give Sadaqah on behalf of the dead. Is this permissible?

A: What the Prophet (peace be upon him) did is different from these people's deeds, because he did not offer sacrifices on the graves or for Tabarruk (seeking blessings) from pious people, rather; he sacrificed to draw closer to Allah and distributed the meat to the friends of Khadijah (may Allah be pleased with them) as a Sadaqah and to maintain ties of kinship with them.

As for those who commit Bid`ah (rejected innovation in religion), they offer sacrifices on graves to draw closer to those buried in the graves and attain their blessings, which is an act of Shirk (associating others in worship with Allah) even if they give the meat of the sacrifice in Sadaqah.

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Fatwa No. 2527 :

Q: Some religious brothers come to us in the desert and advise us that if people slaughter animals as a sacrifice to the Jinn (creatures created from fire), their Salah and Hajj will be invalid. When I heard this from them, I repented to Allah for sacrificing animals to the Jinn. I had already performed Hajj, but they tell me that my previous Hajj is invalid. Is my Hajj valid or not? If it is invalid, should I perform Hajj again.

A: Sacrificing animals to the Jinn is considered Shirk (associating others in worship with Allah). If a person who commits this dies before repenting to Allah, he will abide eternally in Hellfire.

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Shirk invalidates all deeds, as Allah the Exalted says (what means): ﴾But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴿ (Surah Al-An'am, 6: 88).

You should thank Allah for guiding you to Tawbah (repentance) from this grave sin which invalidates all deeds, and you must perform Hajj again. If your Tawbah is sincere, Allah has promised to forgive those who repent and change their sins into good deeds, as He says (what means): ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ (Surah Al-Furqan 25: 68-70).

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Second and Seventh questions from Fatwa No. 4246

Q 2: What is the ruling on people who adhere to the pillars of Islam but slaughter animals for the sake of Jinn (creatures created from fire)

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or make Du`a' (supplication) to them to fulfill their needs? Are they excused for being ignorant of the fact that Shari`ah (Islamic law) prohibits such practices? Can they be called Mushriks (those who associate others with Allah in worship) even before the matter is explained to them?

A: It is obligatory upon those who have knowledge of true Tawhid (monotheism) and who know of those people's practices to explain to them that sacrificing animals for the sake of Jinn, prophets, angels or idols is considered an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah) which takes them out of Islam. Likewise, making Du`a' to them to fulfill their needs constitutes an act of Al-Shirk-ul-Akbar and also takes them out of Islam. This is because both sacrificing animals and Du`a' are acts of `Ibadah (worship) which should be offered to Allah Alone. Turning these acts of `Ibadah to anyone other than Allah is a form of Al-Shirk-ul-Akbar. Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ ﴾Say: "Shall I seek a lord other than Allâh, while He is the Lord of all things?"﴿ Allah also says: ﴾"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴿ ﴾And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour﴿ Moreover, Allah says: ﴾Therefore turn in prayer to your Lord and sacrifice (to Him only).﴿ The Prophet (peace be upon him) said: ﴾Allah has cursed the one who sacrifices to other than Allah...﴿ After becoming aware of the proofs of the Qur'an and Sunnah (whatever is reported from the Prophet) on the prohibition of such practices, in case that they persist in sacrificing animals to Jinn or making Du`a' to them to fulfill their needs; their act is tantamount to Al-Shirk-ul-Akbar for which they will not be excused. They will be called Kafirs (disbelievers).

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Q 7: Is it an act of Kufr (disbelief) if someone claims that eating from the meat of animals slaughtered by Mushriks (people who associate others with Allah in worship) is lawful on the grounds that Allah says: (So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.).) ? They argue that the Ayah (Qur'anic verse) is self-explanatory, stick to their opinion, and do not accept anyone's advice; are they considered kafirs (disbelievers)?

A: Whoever regards eating from the meat of animals slaughtered by Mushriks as lawful - if Allah's Name is mentioned at slaughtering - is wrong. However, they are not Kafirs, as there is a doubtful matter, but there is no proof for this view in the Ayah. The generality of the verse is specified by Ijma` (consensus) of Muslim scholars on the impermissibility of eating from the meat of animals slaughtered by Mushriks. Whoever knows about those people and can explain the matter to them should do so.

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The second question of Fatwa no. 5728

Q2: There is a group of people residing in a neighboring valley called Um Al-Safa'. At the beginning of every summer, they purchase a bull or a cow and slaughter it at Al-Safa'. This happens every year, at the beginning of summer. I see this as an act of Shirk (associating others in worship with Allah), because they slaughter this animal to those who live in the valley from Jinn and devils, and other superstitions.

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They do this at the beginning of the year in one specific place. If it was done anywhere, it would not be a problem, because it would be done for Allah. What is the ruling on this practice? Is it an act of Shirk? If not, why not?

A: If the situation is as you described and they offer sacrificial animals in this valley for the Jinn, it is a major form of Shirk that takes the person who performs it out of Islam. Allah (Exalted be He) says (what means): ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ He also says: ﴾Therefore turn in prayer to your Lord and sacrifice (to Him only).﴿ And the Prophet (peace be upon him) said, ﴾"Allah has cursed the one who slaughters (a sacrifice) to other than Allah."﴿ (Recorded by Muslim in his Sahih [Book of Authentic Hadith])

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The fourth question of Fatwa no. 5898

Q4: There are some people who are known as Arab witch doctors. When someone who is sick, including those who are possessed by Jinn, visit those doctors, they advise them to slaughter certain kinds of chickens having specific colors; for example a black or white rooster.

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The blood of this slaughtered bird, which is probably slaughtered without mentioning the Name of Allah, is then applied to the body of the sick person. What is the ruling on this practice?

A: Slaughtering a sacrifice to other than Allah (Exalted be He) is major Shirk (major form of associating others in worship with Allah), as He (Exalted be He) commands saying (what means), ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ Moreover, the Prophet (peace be upon him) cursed anyone who slaughters a sacrifice to other than Allah (Exalted be He). Visiting, consulting or believing such charlatans, soothsayers or anyone who practices acts of Shirk are strictly forbidden.

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Eighth question from Fatwa No. 9228

Q8: Slaughtering animals for the sake of anyone other than Allah is prohibited and Shirk (associating others in worship with Allah). What is the Shari'a (Islamic law) ruling on slaughtering animals for guests or relatives?

A: Slaughtering animals to draw closer to the person for whom the animals are slaughtered, or for the sake of bringing benefit or removing harm is Shirk. The Prophet (peace be upon him) cursed the person who slaughters for any one other than Allah.

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But slaughtering in the Name of Allah in order to feed guests or relatives is permissible.

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Fatwa no. (9867):

Q: In Al-Riyadh newspaper issue no. 6411 of 01-05-1406 A.H. we read an article, of which a photocopy is included, under the title "Slaughtering on the Threshold of the New House". The editor wonders whether this belief is valid as it is a habit that some people have. The editor proceeded: I do not know where this custom of slaughtering on the threshold of a new house comes from. However, it is customary that slaughtering in this way as well as before entering is believed to be one of the most important means of fending off the evil eye, blessing the house, and avoiding harmful calamities and accidents. We believe that caution does not ward off predestination and thus, we do not know whether this belief is valid or not. Any way, this point is worthy of consideration.

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A: If this habit is practiced as a means of satisfying Jinn (creatures created from fire) and avoiding calamities and unpleasant incidents, as it appears from what was mentioned that the slaughtering takes place before entering the house and specifically on the threshold, it will be regarded not only as an unlawful habit but also as Shirk (associating others in worship with Allah).

If the slaughtering is done to entertain new neighbors, get acquainted with them, thank Allah for the grace of having a new house, show hospitality to relatives and friends on this occasion and inform them about the new house; it is a good thing and the person who does it is praised. Nevertheless, this is usually done when the owners of the house have already started living there and slaughtering is not specifically done at the threshold or the entrance.

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First question from Fatwa No. 4461

Q1: Some scholars say: "The Mushrik (one who associates others with Allah in worship) of this Ummah (nation) should be similar in status to the People of the Book with regard to the permissibility of eating the animals they slaughter and marrying their women. They justify this by saying that the Book of the Jews is the Tawrah (Torah) and their prophet is Musa (Moses) even if they are liars.

The same applies for the Christians. Their Book is the Injil (Gospel) and their prophet is 'Isa (Jesus) even if they are liars. These people claim to be the followers of their prophets but they have abandoned their religions. This is similar to the Mushriks (those who associate others with Allah in worship) of this Ummah. They claim that their Book is the Qur'an and that their Prophet is Muhammad (peace be upon him). Therefore, it is permissible to marry their women and to eat the animals they slaughter just as the same is permissible with regard to the People of the Book.

A: Whoever believes in Muhammad (peace be upon him) then associates others in worship with Allah through making Sujud (Prostration), vowing or slaughtering for any one other than Allah is not similar to the People of the Book. They are apostates who should be asked to repent for three days after pointing out the truth to them. If they do not repent, they should be killed. Their properties will go to Bayt-ul-Mal (Muslim treasury) and not to their Muslim inheritors. It is not permissible for them to marry Muslim women and the animals slaughtered by them are unlawful for Muslims. Moreover, their marriage contract to Muslim women should be anulled. The matter is different with regard to disbelievers from among the People of the Book. They inherit from each other and their marriage is valid. The animals they slaughter are lawful and they are to be invited to accept Islam. If they do not accept Islam, they have to pay Jizyah (poll tax required from non-Muslims living in an Islamic state). They should not be killed due to their disbelief.

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(Part No. 1; Page No. 216)

The first question from Fatwa no. (8659):

Q1: In our country, there are some people who visit the graves of Awliya' (pious people) and slaughter sacrificial animals with the intention of vowing for the sake of their dwellers. After that they distribute the meat of these sacrificial animals between the neighbors of the grave or the shrine they have visited. Is it lawful to eat the meat of a sacrificial animal that is slaughtered for the Waliy or does this fall under what is mentioned in the saying of Allah (Exalted be He): (Forbidden to you (for food) are: Al-Maitah (the dead animals- cattle- beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering) **?**

A: If the case is as you have mentioned, then it is not permissible to eat any of this meat because it is considered as slaughtered for other than Allah and this is an act of major Shirk (associating others in worship with Allah), for Allah (Exalted be He) says: (Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).) ("He has no partner. And of this I have been commanded, and I am the first of the Muslims.") The Prophet (peace be upon him) also said: (Allah has cursed the one who sacrifices to other than Allah...)

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Fatwa no. 10685

Q 1: Is it permissible to eat from the meat slaughtered in commemoration of the Mawlid (the Prophet's birthday) or any other birth anniversary?

A: Sacrificing animals on the occasion of commemorating the birth of a prophet or a Waliy (pious person) to glorify them is judged as sacrificing an animal to other than Allah, and that is Shirk (associating others with Allah in His Divinity or worship). Therefore, it is not permissible to eat from these animals. It is authentically reported that the Prophet (peace be upon him) said: (Allah has cursed the one who slaughters (a sacrifice) to other than Allah.)

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Fatwa No. 10685

Q2: What is the ruling on a person who claims to be Muslim by mouth only, saying: "I am a Muslim," while practicing Bid`ahs (rejected innovations in religion) and acts of Shirk (associating others in worship with Allah). Is this person truly a Muslim? Is it permissible to eat from their slaughtered animals?

A: Whoever utters the two testimonies of faith believing in their significance and acting accordingly, is a believing Muslim. But whoever commits acts contradictory to their significance is a Kafir (disbeliever) even if they utter them, perform salah, and observe Sawm (Fast). Thus, if a person beseeches the dead for help or sacrifices for them out of reverence and glorification, the meat of animals slaughtered by them is forbidden for us to eat.

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Fatwa No. 8264

Q: Some non-Muslims cut off the ears of some animals and set them free to roam anywhere making no use of them thereafter. Is it permissible for a Muslim to slaughter and eat these animals?

A: If the situation is as you mention and no harm results from taking them, it is permissible to take these animals and eat of them if they are slaughtered in a Shar`y (Islamic legal) way and their meat is lawful. Furthermore, taking such animals may be obligatory, if a person can take them, for it is a form of removing Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and striving to eliminate Shirk (associating others in worship with Allah).

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Fatwa no. 200

Q: In cases where altercations occur between two or more people over any matter, the elders of the village or the chieftain comes to arbitrate between the quarrelling parties.

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After investigating the case, finding out the cause of the conflict, the wrong-doer and the wronged, the party proven to be mainly at fault is ordered to slaughter two or more animals, and the party slightly at fault to slaughter one animal; in addition to some other things they may get from the quarrelling parties. Each one of them slaughters his share of animals, as imposed on him, and then the slaughtered animals are served to those who arbitrated the case. Regardless as to whether the conflicting parties are rich or poor, they must abide by these rulings. This custom is called Burhah or 'Atamah. In most cases, people do not contact the governmental authorities there to resolve their conflicts. What I need to know is the legal ruling on these customs and whether they are permissible or not. Do those who practice this fall under the category mentioned in the Hadith: ("Allah has cursed the one who slaughters (a sacrifice) to other than Allah") **, given that the animals are slaughtered to please the leaders of the tribe? Please advise.**

A: Arbitration in conflicts in order to expose the guilty, stand for the wronged person, resolve the conflict and settle disputes by the truth which the Islamic Shari'ah (Law) has come to administer is a legitimate right by the authority of the Qur'an and the Sunnah. Allah the Exalted states (what means): (And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are the equitable.) (Surah Al-Hujurat, 49: 9).

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Allah also states, (There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward.) (Surah Al-Nisa', 4: 114).

As for the animals slaughtered by the disputing parties upon reconciliation, whether few or many, if they are slaughtered out of gratitude to Allah for ending the dispute in peace and returning to the previous condition of concord and fraternity, it is something good which Shari'ah encourages. It is implied in the general texts which urge doing good and expressing gratitude for blessings. Some of the Sahabah (Companions of the Prophet), such as Ka'b Ibn Malik, did this. It is permissible as long as it is not adopted as a custom and an obligation specifying times and conditions that should be abided by, or that it lays a financial burden, in which case it should be prohibited. As for arbitrators and peacemakers dictating on both parties unavoidable compliance, so that if one of them fails to do what they obliged him to do, it will be regarded as a shame and disgrace that may hinder

reconciliation, annul arbitration, revive hostilities, and perhaps aggravate them, this will be judged as passing laws which Allah has not ordained. However, if it is done as a Ta'zir (discretionary punishment) for the aggressor or the wrong-doer, only in proportion to the wrong that he has committed, meted out as a disciplinary measure against him and also as a compensation for the victim, it is permissible according to view of the Fuqaha' (Muslim jurists) who sanction Ta'zir with money payment.

The money paid as Ta'zir should be placed where the arbitrators see conforming to the Shari'ah, whether in Bayt-ul-Mal (Muslim treasury) or any charitable channel, without there being any obligation of giving it to the arbitrators and the people who attended the reconciliation gathering. The ruling on these slaughtered animals is not the same as the offerings slaughtered to other than Allah, whether for idols, at the graves of the righteous, or for Jinn in order to get closer to them, for them to repel harm or bring benefit. But when judged from the view point of prevention of introducing Bid'ah (innovation) into the religion and acting upon a law not ordained by Allah, it falls under the meaning of Allah's Saying: ﴾They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh)﴿ (Surah Al-Tawbah, 9: 31) rather than the Hadith which states, ﴾"Allah has cursed the one who slaughters (a sacrifice) to other than Allah."﴿ However, both deeds are considered misguidance and falsehood.

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 480

Q: When two tribes quarrel and it is feared that they may slay one another, a third tribe mediates between them and slaughters an animal at the home of one of them.

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They slaughter the animal and gather them together to eat and reconcile between the two disputing parties. What is the ruling on this sacrifice?

A: If there is no other purpose behind the slaughtering of this animal at the home of one of two disputing parties, than to gather them for a reconciliation and then to eat the meat together, this will be considered as one of the means to achieve a reconciliation that is enjoined by Allah (Exalted be He), when He says (what means): ﴾The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh﴿ It will also be considered as a means to establish reunion, clear the air, and show generosity to those who attend the reconciliation gathering. Accordingly, we do not see any objection to this.

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The second question from Fatwa no. (1984):

Q2: It is customary that Arabs seek to appease each other where necessary using different ways. Sometimes, they bring a female sheep and stand at the door of the one whom they want to appease and do not enter before slaughtering it while mentioning the name of Allah (Exalted be He) over it. At other times the person who wishes to appease brings the `Aqirah (the female sheep slaughtered to appease another) to the targeted person who takes it saying "`Aqirah is forbidden" and lifts it up to the other person. Then, he slaughters

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another one to entertain the person who wished to appease him. Is it permissible to eat the meat of either of these two female sheep?

A: Slaughtering a sheep and so forth for another person with the intention of hosting and inviting this person and those who are accompanying him to eat the meat of this sacrificial animal is permissible. It is recommended in sound Hadith, for it was reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("...whoever believes in Allah and the Last Day should entertain his guest generously...") It was also reported on the authority of Abu Shurayh Al-Ka`by that he (peace be upon him) said: ("Whoever believes in Allah and the Last Day, should entertain his guest generously. The guest's welcome period (for which he has the right to be entertained) is one day and night and a guest is to be hosted for three days, and whatever is offered beyond that, is regarded as charity. And it is not lawful for a guest to stay with his host until he puts him in a critical position".) .

The sacrificial animal may be slaughtered for the sake of honoring and glorifying a person whether or not it is presented afterwards for eating. This is not permissible and is an act of Shirk that brings the curse of Allah (Exalted be He) because it is a form of slaughtering for other than Him. It was narrated on the authority of `Aly (may Allah be pleased with him) that he narrated: The Messenger of Allah (peace blessings be upon him) told me four things: (Allah curses anyone who sacrifices for other than Allah; Allah curses anyone who curses his parents; Allah curses anyone who shelters an innovator (in religion); and Allah curses anyone who changes the marks of the land.") Accordingly, it is not permissible to eat from

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the meat of this sacrificial animal even if the name of Allah (Exalted be He) was mentioned over it because acts are determined by Niyyah (intention) and the `Aqirah in this case, was meant for glorifying and honoring other than Allah and not just for the purpose of eating.

However, if the person presents the sheep alive and the appeaser takes it and slaughters it or another to entertain his guests, then it will be permissible for both of them to eat from it, because it is not slaughtered in glorification of the appeaser.

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The third question from Fatwa no. (4160):

Q3: What is the ruling on slaughtering an animal for guests even though Allah (Exalted be He) says: ﴿and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh)﴾ **?**

A: It is permissible to slaughter an animal for a guest and the name of Allah is mentioned upon slaughtering it and it is not included in the general saying of Allah (Exalted be He): ﴿and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh)﴾ The Ayah (Qur`anic verse) refers to what is offered for other than Allah (Exalted be He)

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like slaughtering for the dead and the like, as a means of drawing closer to them. However, slaughtering for guests aims at serving them generously; not worshipping them, for the Messenger of Allah (peace be upon him) ordered Muslims to entertain guests generously.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 9573

Q: What is the ruling on offering sacrificial meat as Sadaqah (voluntary charity) which I intend for the sake of Allah (Exalted be He) following my son's success, his escape from a car accident or any other happy occasion? Is it permissible for me to eat from this meat offered as Sadaqah? Kindly take note that I offer this Sadaqah without having made a vow or an oath by Allah. Please guide me regarding this act and advise me on the proper conduct I should follow. May Allah reward you!

A: In essence, actions are based on Niyyah (intention), which forms an essential condition for earning reward from Allah for one's good actions. Therefore, Muslims should intend by every expense they pay to draw closer to Allah (Exalted be He).

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If a lawful occasion occurs such as showing hospitality to a guest or appreciating the achievement of a child and so on, there is nothing wrong with eating from the sacrificial meat that is offered with the intention of drawing closer to Allah (Exalted be He) on such occasions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Second question from Fatwa No. 3535

Q 2: What is the ruling on being led in Salah (Prayer) by someone who eats the meat of animals sacrificed for other than Allah and yet claims to have pronounced the Name of Allah on them?

A: Sacrificing animals for anyone other than Allah is considered an act of Shirk (associating others in worship with Allah). In such case, the sacrificed animal is regarded as carrion even if the slaughterer has pronounced the Name of Allah on it. This ruling should be made clear to people who are not aware of it. However, Salah should not be performed behind a person who eats from such meat after recognizing its prohibition.

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Venerating someone other than Allah (Glorified be He)

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Fatwa No. 2294

Q: What is the ruling on welcoming an approaching person by standing up and kissing them?

A: Firstly: With regard to standing up for an approaching person, Ibn Taymiyyah gave a detailed reply in this regard based on Shar`y (Islamic legal) evidences. It may be proper to cite these evidences here as they are of much benefit. He (may Allah be merciful with him) said: "It was not the habit of the Salaf (righteous predecessors) at the time of the Prophet and his Rightly-Guided Caliphs to stand up whenever they saw the Prophet (peace be upon him) approaching them, unlike what many people do. Anas ibn Malik said: "No one was dearer to them i.e. the Sahabah (Companions of the Prophet), than the Prophet (peace be upon him); yet; if they saw him, they would not stand up for him, as they knew that he disliked it. But they might have stood up to welcome a person coming from travel.' As it is reported ﴾that the Prophet (peace be upon him) stood up to welcome `Ikrimah. ﴿ ﴾Similarly, He said to the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) when Sa`d ibn Mu`adh came: 'Stand up for your master.'﴿ Sa`d was coming to judge the Jews of Banu Qurayzhah , for they affirmed their agreement to accept his judgment. Hence, people should follow the Salaf's traditions during the lifetime of Allah's Messenger (peace be upon him), as they are the best generations. Undoubtedly, the best speech is Allah's speech

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and the best guidance is that of Muhammad (peace be upon him). No one should abandon the path of the best of creation and the best generation for any other path. Leaders should not accept the tradition of standing up for them by their peers when approaching them. As for standing up to welcome a person coming from travel, it is desirable. Similarly, in case that it is a customary act to welcome a person by standing up out of respect for them lest they should feel ignored or disrespected due to unawareness of the Sunnah, it is better to stand up for them because this spreads peace and removes hatred and grudge. As for a person who knows that the habits of people are based on the Sunnah, there will be no harm if such practice is abandoned. Indeed, this standing is different from that mentioned in the Saying of the Prophet (Peace be upon him): ﴾Let him who likes people to stand up before him prepare his place in Hell.﴿ This means that they stand up for him while he is sitting, not while he is approaching them. There is a difference between standing up for someone who is approaching and standing up for someone who is sitting. If you stand up for an approaching person, this implies that you are equal to him unlike when you stand up for someone

who is sitting. It is reported in Sahih Muslim: ﴾When the Prophet (peace be upon him) performed prayer while he was sitting during his illness and his Sahabah were standing, he (peace be upon him) ordered them to sit down and said to them: 'Do not glorify me as the non-Arabs do with each other'.﴿ He forbade them to stand in Salah while he was sitting, so they might not be acting like the non-Arabs who used to stand up for the great people among them while they were sitting. The gist of all this is to stick to the habits and morals of the Salaf and strive as hard as one can to stick to their practices.

In case that someone is not aware of this and people fear that abandoning this act of respect with him or her may result in harm, then it is better to go with the lesser harm than the greater one just as the better of two good deeds prevails). That is the end of the speech of Ibn Taymiyyah. What he mentioned is well explained through the story mentioned in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) about Ka`b ibn Malik when Allah accepted his Tawbah (repentance to Allah) and the Tawbah of his two companions (may Allah be pleased with them all). When Ka`b entered the Masjid (mosque), Talhah ibn `Ubaydullah stood up for him and rushed to greet and congratulate him on Tawbah. The Prophet (peace be upon him) did not object to this, which indicates the permissibility of standing up to meet an approaching person to greet them. It is also authentically reported that the Prophet: ﴾Whenever he (peace be upon him) went to his daughter Fatimah she would stand up for him and take his hand and make him sit in her place, and whenever she went to him, he would stand up for her and take her hand and make her sit in his place﴿ (Declared as Hadith Hasan 'a Hadith whose Sanad 'chain of narrators' contains a narrator with weak exactitude, but is free from eccentricity or blemish' by Al-Tirmidhy).

Secondly: As for kissing a visitor, there is a Prophetic narration that supports its permissibility. ﴾On the authority of `Aisha (may Allah be pleased with her) who said: 'Zayd ibn Harithah came to Madinah while Allah's Messenger (peace be upon him) was in my room. When he knocked on the door, Allah's Messenger (peace be upon him) stood up for him while `Uryan (wearing nothing but Izar garment worn below the waist) with his garment trailing in the ground. By Allah I have never seen him `Uryan before nor after that, then he embraced and kissed him'.﴿

(Related by Al-Tirmidhy who declared it as Hadith Hasan). This Hadith indicates that it is permissible to kiss a visitor. Similarly, on the authority of Abu Hurayrah (may Allah be pleased with him): ﴾who said: The Prophet (peace be upon him) kissed Al-Hasan ibn `Aly, then Al-Aqra` ibn Habis said: I have ten children, but I have never kissed any of them, whereupon Allah's Messenger (may peace be upon him) said: Whoever lacks mercy i.e. in treating others, is deprived of mercy i.e. of Allah.﴿ (Related by Al-Bukhari and Muslim). This Hadith indicates the permissibility of kissing as a means to showing mercy towards children. But kissing a person when meeting in regular meetings is not permissible for narrations are related in support of this.It is sufficient to shake hands with them, for the narration related on the authority of Qatadah (may Allah be pleased with him) who said: ﴾I asked Anas: 'Was it the custom of the Sahabah of the Prophet (peace be upon him) to shake hands with one another?' He said, 'Yes.'﴿ (Related by Al-Bukhari). Likewise, on the authority of Anas (may Allah be pleased with him) who said: ﴾When the people of Yemen came, the Messenger of Allah (peace be upon him) said, 'The people of Yemen came and they were the first to introduce handshake.'﴿ (Related by Abu Dawud with an authentic Sanad). Similarly, on the authority of Al-Bara' (may Allah be pleased with him) who said: Allah's Messenger (peace be upon him) said: ﴾Whenever two Muslims meet and shake hands, their sins will be forgiven before they leave each other.﴿ (Related by

Abu Dawud , Ahmad, and Al-Tirmidhi who declared it as a Sahih Hadith 'a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish'). On the authority of Anas (may Allah be pleased with him) who said: ﴾A man asked, 'O Messenger of Allah, when a man meets his brother or friend, should he bow to him? He (peace be upon him) said, 'No.' The man further asked, 'Should he embrace and kiss him?' The Messenger of Allah (peace be upon him) replied, 'No.' The man asked again, 'Should he hold his hand and shake hands?' The Messenger of Allah (peace be upon him) replied, 'Yes.'"﴿ (Related by Al-Tirmidhy who declared it as a Hasan Hadith) [Though its Sanad is weak, for Hanzhalah Al-Sadusy is one of its narrators and he is weak according to Hadith scholars, Al-Tirmidhy might regarded it as Hasan due to the other similar Hadiths related in this regard that support it]. Ahmad, Al-Nasa'y, Al-Tirmidhi, and others have reported with an authentic Sanad on the authority of Safwan ibn `Assal: ﴾Two Jewish men asked the Prophet (peace be upon him) about the nine clear signs. When he answered them, they kissed his hands and feet and said: 'We testify that you are a Prophet' ...﴿ (Declared as Hadith Sahih by Al-Tirmidhy). Al-Tabarani also reported in a good Sanad that Anas (may Allah be pleased with him) said: ﴾The Prophet's Sahabah used to shake hands when they met each other and used to embrace each other when returning from travel.﴿ (This account is mentioned by the polymath scholar Ibn Muflih in his book: 'Al-Adab Al-Shar`iyyah 'Islamic Legal etiquettes').

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Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second question of Fatwa No. 7113

Q 2: Is it permissible to bow before a Muslim brother or to take your shoes off out of glorifying him upon greeting him? This was the habit of our forefathers. Therefore, I would like you to point out the truth for us.

A: It is not permissible to bow or take your shoes off to greet others.

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Third question from Fatwa No. 5313

Q3: We joined a karate club in the USA. The coach said: "You should bow when your opponent bows to you". We refused and explained that this is against our religion. He agreed but said: "You should only gesture by your heads, for an opponent initiates a greeting by bowing and you should greet him back". What is your opinion on this?

A: It's not permissible to bow to greet a Muslim or a non-Muslim whether by the upper part of the body or with the head, because bowing is a religious act of `Ibadah (worship) and `Ibadah

should be devoted to Allah Alone.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 2378

Q: It is reported that the Messenger (peace be upon him) came out leaning on a walking stick towards some of his Sahabah (Companions). They stood for him and he said to them: (Do not stand up as non-Arabs do to show respect to one another.)

(A) What is the ruling on students standing up when their teachers enter the classroom?

(B) Is it permissible for people to stand up to greet and shake each others hands in meetings?

A: The best guidance is that of Muhammad (peace be upon him), and the worst matters are the Bid`ahs (rejected innovations in religion). The best generation is the generation when the Messenger (peace be upon him) lived and those who came after them as it is authentically reported from the Messenger of Allah (peace be upon him). The guidance received from the Prophet (peace be upon him) in this regard is that he forbade his Sahabah from standing up for him upon his coming. The Sahabah abstained from doing this act that the Prophet disliked. Therefore, teachers should not ask their students to stand up for them. Students should not obey their teachers in this regard.

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No human being is to be obeyed in defiance to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 2123

Q: Is it permissible to stand in honor of a national anthem or flag?

A: It is not permissible for a Muslim to stand in honor of a national anthem or flag; this is a repudiated Bid'ah (innovation in religion) as it did not happen during the time of the Messenger of Allah (peace be upon him) or that of the Rightly-Guided Caliphs (may Allah be pleased with them). It also runs counter to the perfection of due, pure Tawhid (monotheism) and to the sincerity of dedicating all glorifications to Allah Alone. It is a means that can lead to Shirk (associating others in worship with Allah) and involves imitation of the Kufar (disbelievers) and their bad customs, as well as their excessive glorification of their leaders and their exaggerated ceremonies. The Prophet (peace be upon him) prohibited acting like and imitating the disbelievers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 5963

Q3: What is the ruling on saluting the flag, honoring officers, and shaving beards when in the army?

A: Saluting the flag is not permissible; it is a Bid`ah (rejected innovation in religion) and the Prophet (peace be upon him) said, (Anyone who does something in this matter of ours (the religion) that is not from it, it will be rejected.) Related by Al-Bukhari and Muslim. However, honoring officers, or anybody else, by paying them their due respect without being excessive is permissible.

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Fatwa No. 6894

Q: What is the ruling on those who work for the Egyptian Army as a source of their sustenance where the military rules and regulations force them to salute one another as the non-Muslims do or in a manner unlike that ordered by Allah and His Prophet. Also, they have to salute the state flag and submit to the Military laws instead of the Shari`ah (Islamic law).

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A: It is not permissible to salute the flag. Rather, you should abide by the Islamic Shari`ah and resort to it for judgment. It is not permissible for a Muslim to salute leaders and presidents like the non-Muslims do for there are some reports that prohibit imitating them and saluting leaders in such ways is a kind of extreme glorification to them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and Amulets

(Part No. 1; Page No. 240)

Ruqyah

Second question from Fatwa No. 143

Q 2: Is it permissible for someone suffering from pain to drink the water upon which Ayahs (Qur'anic verses) were read as a form of Ruqyah?

A: Dar Al-Ifta (the House of Fatwa) has previously issued an answer to a similar question. The Fatwa goes as follows: "It is permissible to drink water from the vessel upon which some Ayahs of the Qur'an were read. This is based on the general meaning of the Ayah in which Allah (Exalted be He) says: (And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it)) Thus, Qur'an heals the ailments of the hearts and bodies. This is also based on the Hadith narrated by Al-Hakim in his book entitled "Al-Mustadrak" and Ibn Majah in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said: (Stick to seeking treatment by the two cures; honey and the Qur'an.) Moreover, Ibn Majah narrated on the authority of `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said: (The best medicine is the Qur'an.) Ibn Al-Sunny also narrated on the authority of

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Ibn `Abbas (may Allah be pleased with them both) that he said: "If a woman feels great pain during delivery, take a clean container on which you may write the following Ayahs: (On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be)) , (The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.) and (Indeed in their stories, there is a lesson for men of understanding.) Then after washing it, it is given to the woman to drink from and water is sprinkled on her abdomen and face.

Ibn Al-Qayyim said in his book entitled "Zad Al-Ma`ad" (vol. 3, page, 381): (Al-Khallal said: `Abdullah ibn Ahmad narrated to me saying: "When a woman felt great pain during delivery, my father used to

use a white vessel or a clean sheet on which he would write the Hadith of Ibn `Abbas (may Allah be pleased with them both): 'There is no true deity but Allah, the Most Forbearing, the Ever Kind. Praise be to Allah, the Lord of the Magnificent Throne'". ﴾All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur'ân is sufficient as) a clear Message (or proclamation to save yourself from destruction).﴿ ﴾The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.﴿ Al-Khallal said: "Abu Bakr Al-Marrudhy reported to us that a man came to Abu `Abdullah and said: O Abu `Abdullah, will you write some Qur'an for a woman who has been experiencing delivery pains for two days? He asked him to bring a wide container and saffron. I saw him writing this

for many people". Ibn Al-Qayyim also said: "A group of the Salaf (Righteous Predecessors) are of the view that some Ayahs of the Qur'an may be written upon water for a sick person to drink. Mujahid said: 'There is no harm in writing some Ayahs of the Qur'an, washing them and then giving them to a sick person to drink'. The same is reported by Abu Qilabah". End of Ibn Al-Qayyim's quote.

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Fatwa no. 446 :

Q: Is it lawful or not to recite Surah Al-Ikhlas, Al- Mu'awwidhatayn (Surahs Al-Falaq and Al-Nas) and Al-Fatihah for the purpose of seeking healing? Did the Messenger (peace be upon him) or the Salaf (righteous predecessors) do so? Please, enlighten us.

A: Reciting Surah Al-Ikhlas, Mu'awwidhatayn, Al-Fatihah and other Surahs is regarded as a permissible Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) which the Messenger of Allah (peace be upon him) legislated by performing it himself and approving it for his Sahabah (Companions). Al-Bukhari and Muslim narrated in their two Sahih (authentic) Books of Hadith on the authority of Ma'mar from Al-Zuhry from 'Urwah that 'Aisha (may Allah be pleased with her) said: (In his last illness, the Prophet (peace be upon him) used to blow breath (into his cupped hands) and recite Al-Mu'awwidhatayn (Surahs Al-Falaq and Al-Nas) and then wipe over his body. But when his illness aggravated, I used to recite them over him and pass his own hand over his body for its blessing.

(Part No. 1; Page No. 243)

Ma'mar asked Al-Zuhry "How did he use to blow breath?" He said, "He used blow into his hands and then pass them over his face.") Al-Bukhari narrated on the authority of Abu Sa'id Al-Khudry (may Allah be pleased with him): (Some of the Sahabah of the Prophet (peace be upon him) came across one of the Arab tribes, but they refused to extend to them hospitality. Then the leader of that tribe was stung, so they asked (the Sahabah), "Do you have any remedy or someone who can recite supplications over the sick as a cure?" They said, "You refused to offer us hospitality, so we will not do anything until you give us something in return." And they agreed on a flock of sheep, so one of them (the Sahabah) started reciting Umm Al-Qur'an (Surah Al-Fatihah); gathering his saliva and spitting on it (the snake-bite), and the man got cured. Then they brought the sheep, but they (the Sahabah) said, "We will not take them until we ask the Prophet (whether it is lawful)." When they asked him, he smiled and said, "How do you know that it (Surah Al-Fatihah) is a Ruqyah? Take them (the sheep) and assign a share for me.") The first Hadith indicates that the Prophet (peace be upon him) did recite Al-Mu'awwidhatayn over himself during his illness, while the second shows his approval of his Sahabah's recitation of Al-Fatihah as Ruqyah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman Al-Ghudayyan	`Abdul-Razzaq `Afify

(Part No. 1; Page No. 244)

The first question of Fatwa no. 1257

Q1: Some people write Ayahs of the Qur'an on a black board, rinse the writing and then drink the water that was used in rinsing, hoping that they will attain knowledge, earn money, enjoy health and safety and so on by virtue of this deed. Moreover, they write these Ayahs on parchments that are worn around the neck for protection. Is this act lawful or not?

A: The Prophet (peace be upon him) permitted Ruqyah (saying supplications over the sick seeking healing) using the Qur'an, the prescribed Adhkar (oft-recited invocations) and Du'a' (supplication to Allah); thus, Ruqyah is permitted as long as it is free of any Shirk (associating others with Allah in His Divinity or in worship) or meaningless words. In his Sahih (Book of Authentic Hadith), Muslim related that 'Awf ibn Malik said, ﴾We used to perform Ruqyah (saying supplications over the sick seeking healing) in Jahiliyyah (pre-Islamic time of ignorance) and so we asked, "O Messenger of Allah! What is your opinion about that?" He said, "Show me your Ruqyahs; there is nothing wrong with Ruqyah so long as it does not involve any Shirk."﴿

The scholars unanimously agreed that it is permissible to use Ruqyah so long as it is in line with the conditions that are mentioned above; believing that it is merely a means that has no effect except by the Will of Allah the Exalted. As for wearing an object around the neck or tying it to a part of the body, it is forbidden and counted as Shirk when it involves anything other than the Qur'an. Imam Ahmad narrated in his Musnad that 'Imran ibn Husayn (may Allah be pleased with him) said, ﴾The Prophet (peace be upon him) saw a man wearing a brass ring on his upper arm, so he said, "Waihaka (an expression of mercy or pain felt for those in distress)! What is this?" The man replied, "This is to protect from pain in the shoulder and the arm." He (peace be upon him) said, "Truly, it will only increase you in weakness. Cast it away from you, for if you die with it on you, you will never succeed."﴿

(Part No. 1; Page No. 245)

Imam Ahmad also narrated on the authority of 'Uqbah ibn 'Amir that the Prophet (peace be upon him) said, ﴾Whoever wears an amulet, may Allah not fulfill it (i.e., his want) for him, and whoever wears a sea-shell, may Allah not give him peace.﴿ According to another narration also reported by Imam Ahmad the Prophet (peace be upon him) said, ﴾Anyone who wears an amulet has committed Shirk.﴿ Imam Ahmad and Abu Dawud also narrated that Ibn Mas'ud (may Allah be pleased with him) heard the Messenger of Allah (peace be upon him) say, ﴾Incantations, amulets and love-charms are Shirk.﴿

According to the most correct scholarly view wearing an object that contains Qur'anic Ayahs is also prohibited for three reasons: **First,** the generality of the prohibition in the Hadith of the Prophet (peace be upon him) on wearing any amulets, and there is no evidence specifying otherwise. **Second,** the necessity of acting upon the principle of Sadd-ul-Dhara'i' (blocking the means leading to sins), as it may lead to wearing other objects. **Third,** what is worn is subject to being desecrated, as

it is worn in the toilet, or while performing Istinja' (cleansing the private parts with water after urination or defecation), or while having sexual intercourse and so on.

As for writing a Surah or some Ayahs of the Qur'an on a board, a plate or a sheet, then rinsing them with water, saffron, or other substances and then to drink this water in the hope of obtaining blessings, being endowed with knowledge, earning money, enjoying health and safety and so on, it was not authentically established that the Prophet (peace be upon him) did this for himself or for others; nor did he permit the Muslims to do so, despite the fact that there were occasions when necessity might have warranted that.

(Part No. 1; Page No. 246)

Furthermore, it was not authentically established, as far as we know, that one of the Companions (may Allah be pleased with them) did this or permitted it. Therefore, it is better to abandon this act and to resort to what is established in the Shari'ah. You should use Ruqyah with the Qur'an, the Beautiful Names of Allah, and the authentic Adhkar and Prophetic supplications. Moreover, there is nothing wrong with using Ruqyah that is meaningful and free of any vestige of Shirk. It is sufficient for one who wants to draw closer to Allah to use what Allah has prescribed, in the way He ordained, in the hope that Allah will forgive sins, relieve distress and grant beneficial knowledge. When people restrict themselves to what Allah (Exalted be He) has legislated, He will make it sufficient for them and they will not be in need of anything else.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fourth question from Fatwa No. 2392

Q 4: What is the ruling on treating the sick with the Qur'an through Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and making amulets and charms with it?

(Part No. 1; Page No. 247)

A: Firstly: It is permissible to treat sick people with the Qur'an. It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Sa'id Al-Khudry that he said: (Some of the Sahabah (Companions of the Prophet, peace be upon him) went on a journey until they reached some of the Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), 'Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment),' They went to the group of the Sahabah and said, 'Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?' One of them replied, 'Yes, by Allah! I can recite a Ruqyah for him, but as you have refused to accept us as your guests, I will not recite the Ruqyah for you unless you fix us some wages for it.' They agreed to pay them a flock of sheep. One of them then went and recited (Surah al-Fatihah) (All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).) over the chief who became as energetic as if he was released from chains, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (i.e. the Sahabah) then suggested to divide their earnings among themselves, but the one who performed the Ruqyah said, 'Do not divide them till we go to the Prophet (peace be upon him) and narrate the whole story to him, and wait for his order.' Therefore, they went to the Messenger of Allah (peace be upon him) and narrated the story. Allah's Messenger (peace be upon him) asked, 'How did you come to know that Surah al-Fatihah was recited as Ruqyah?' Then he added, 'You have done the right thing. Divide (what you have earned) and assign a share for me as well.' The Prophet (peace be upon him) smiled thereupon.) This Hadith denotes the permissibility of the treatment with the Qur'an.

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Secondly: Having amulets that contain some parts of the Qur'an is prohibited according to the soundest viewpoint of scholars. This view point is based on the general ruling of the Hadiths that denote the prohibition of having amulets. This is to block all avenues that may lead to evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2734

Q: I am a preacher in Tabuk. I also lead the congregational Salahs (Prayers) and Jumu`ah (Friday) Prayer in one of the Masjids (mosques) there. I have established in it a library that contains a lot of valuable books on the Sunnah. In that same Majisd I teach Hadith, Fiqh (Islamic jurisprudence), Tawhid (monotheism), and Tafsir (exegesis of the Qur'an). I also treat the sick by way of Shar`y (Islamically lawful) Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) that was authentically reported from the Messenger of Allah (peace be upon him) in Sahih (authentic) Hadith, as the Ruqyah that he used for his family and Companions, and the Ruqyah that Jibril (Gabriel, peace be upon him) used for him. I do not use anything other than what was mentioned in the Hadith, and of course, you know that Ruqyah has been validated by the books of Sunnah. The supplications that I mostly use in performing Ruqyah are those mentioned in the books of Shaykh Al-Islam, such as "Idah Al-Dalalah fy `Umum Al-Risalah" and his other well-known books, and also the books by Ibn Al-Qayyim, such as "Zad Al-Ma`ad." I must mention that I receive a fee for doing this. I do so based on the evidence reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of

(Part No. 1; Page No. 249)

Abu Sa`id Al-Khudry, about the permissibility of performing Ruqyah in return for payment, and the Hadith is well-known to Your Eminence. What makes me accept payment is to protect myself against begging from people, for I am a blind man and I have straitened family circumstances, besides I was not fortunate enough to get a job; so knowing that it is Islamically permissible and lawful, I accept payment. However, some ignorant people have objected to my doing so, without any evidence. Therefore, I hope from Allah and then Your Eminence to issue a Fatwa (legal opinion) that explains what needs to be explained, so that I can be enlightened and be more convincing to those who object, out of ignorance, to my taking a fee. But if you see that what I am doing is wrong, please advise me with what may convince me, for I oppose none of your opinions.

A: If the reality of your situation is as you mentioned that you treat the sick with the a Shar`y Ruqyah, you only treat people using what was authentically reported from the Prophet (peace be upon him), and that you keenly refer to what the eminent scholar Ibn Taymiyyah (may Allah show mercy to him) reported in his well-known books and what the eminent scholar Ibn Qayyim Al-Jawziyyah (may Allah show mercy to him) wrote in "Zad Al-Ma'ad," and other similar books of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community), your work is permissible and your endeavors are praiseworthy, and you will be rewarded for them, if Allah wills. There is nothing wrong with taking a fee for doing so, according to the Hadith narrated on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) that you referred to in your question. We ask Allah to reward you for the work you mentioned, such as preaching, guiding, teaching, leading Salah in the Masjid and establishing a library there containing valuable books written by Ahl-ul-Sunnah wal-Jama`ah.

(Part No. 1; Page No. 250)

We ask Allah to reward you with the best for the good you do to your brothers and we hope that Allah will grant you more success in doing good, and enrich you from His Bounty to keep you in no need of whatever people have. Indeed, Allah (Glorified be He) is Near and answers supplications.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The fourth question of Fatwa no. 4086

Q 4: Is it permissible to recite Qur'an for an ill person seeking the reward of Allah (Exalted be He) or for a fee?

A: If it is intended for Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) then it is not only permissible, but it is also Mustahab (desirable) for the Prophet (peace be upon him) said: (Anyone among you who can benefit their brother let them do so.) Also, Ruqyah was practiced by the Prophet (peace be upon him) and his Sahabah (Companions, may Allah be pleased with them). However, it is preferred that no fee is involved, even though the Sunnah (whatever is reported from the Prophet) confirms that it is permissible to be paid a fee. If, by such recitation, a person intends to gift its reward to the sick, this should not be done because it is not confirmed as valid in the sanctified Shari'ah (Islamic law) and the Prophet (peace be upon him) warned, saying:

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(Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.) (Agreed upon by Al-Bukhari and Muslim)

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Fatwa No. 6773

Q: There are many shaykhs in my country. When a person gets sick, they go to them. The shaykhs recite some Ayahs (Qur'anic verses) and tell them that they have to bring a ram, an ox, a she-camel, or similar animals. All year long, people pay a lot of money just to go to such shaykhs. Is this permissible or not?

A: Treating a patient by Ruqyah (reciting Qur'an and saying authentically reported supplications over the sick seeking healing) is permissible. As for going to those mentioned to recite Ayahs and command a person to slaughter a ram or an ox, it is not permissible, because such Ruqyah entails Bid`ahs (rejected innovations in religion) and is considered an act of fraud. It may be an act of Shirk (associating others in worship with Allah) in case that the slaughtered animal is devoted to the Jinn (creatures created from fire), the dead, and the like to ward off evil or bring about benefit from them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question from Fatwa No. 6779

Q 3: What is the ruling on writing some Ayahs (Qur'anic verses) on a sheet of paper, putting it in water, and then drinking the water? I have seen some people doing so.

A: Nothing is authentically reported from the Prophet (peace be upon him), his Rightly-Guided Caliphs, or his Sahabah (Companions, may Allah be pleased with them) in this regard. So avoiding this practice would be better. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa No. 7323 :

Q: Dear Shaykh, I married an uneducated orphan girl on Eid-ul-Fitr (the Festival of Breaking the Fast) in 1403 A.H. In the beginning of Dhul-Hijjah, she was afflicted by a psychological illness whose symptoms are crying to the extent that she sometimes screams and wails. Her father took her to his home and brought a sorcerer to treat her. He treated her with foul smelling smoke and confined her in a dark room for the entire month of Muharram. This type of treatment is called "Hajbah" (screening) and was done without my consent.

(Part No. 1; Page No. 253)

She was cured and stayed at her father's during the months of Safar and Rabi' Al-Awwal, then returned home in the beginning of Rabi' Al-Thani. Once again she was attacked by the same illness. Now I am having her seen by a professional psychiatrist who treats her by the Qur'an and Prophetic supplications, in addition to other medications. However, her family is not convinced and wants to take her to the sorcerer again. They have even prevented me from reciting Qur'an over her when she goes into spasms, because the sorcerer told them that I am the one who caused the aggravation of her illness by reciting over her Al-Mu'awwidhatayn (Surahs Al-Falaq and Al-Nas) and Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255). What should I do if her father takes her to another sorcerer? Please advise as soon as possible.

A: You have done well by treating her with Qur'an and Ruqyah (Qur'an and prescribed supplications recited over the sick seeking healing). However, it is Haram (prohibited) for the stranger who treats her with Ruqyah to be alone with her (Khulwah). It is also Haram for her to expose any part of her body in front of him, or for him to put his hand on her. If you treat her yourself with Ruqyah, or one of her Mahrams (unmarriageable relatives) undertakes this, it would be best. We also advise that you take her to a hospital to be treated by a professional psychiatrist.

As for taking her to sorcerers for treatment, this is forbidden, as the Prophet (peace be upon him) stated, ("Whoever goes to a fortuneteller and asks him about something, his Salah (prayer) will not be accepted for forty nights.")

(Part No. 1; Page No. 254)

Narrated by Muslim in his Sahih. The Prophet (peace be upon him) also stated, ("Whoever goes to a soothsayer or a fortuneteller and believes what he says, has disbelieved in what was revealed to Muhammad.") (peace be upon him). May Allah guide us to follow the truth, adhere to it and avoid sin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 7804

Q3: What is the ruling on people who recite the Qur'an on others bearing in mind that some of them call up the Jinn (creatures created from fire), make them testify, and take their promise not to harm those on whom the recitation is made?

A: Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) is permissible to be done by one Muslim for another.

(Part No. 1; Page No. 255)

The Prophet (peace be upon him) allowed Ruqyah so long as it did not entail any Shirk (associating others in worship with Allah). However, it is impermissible to use the Jinn, make them testify, and take their promise not to harm those on whom the recitation is made.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question from Fatwa No. 7919

Q 1: There are some formulae of Du`a' (supplication) claimed to be for the protection against scorpions which I have tried and proved effective. The Du`a' reads: (O Allah this is the spell of scorpions and reptiles passed by the Jews and Christians. It said: What makes you cry, Allah's Messenger? He said: A reptile consigned to Hell-fire; its tail like a saw with small chest like a dinar. Jibril (Gabriel) descended on its blood. Jibril descended on its poison crying out thrice to Allah, and saying: Be admitted to Allah's Glory and written in a Preserved Tablet.) What is the ruling on this? May Allah reward you.

A: The spell you mentioned is not authentic. Only the authentic Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) is permissible. An example of this is the Ruqyah

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related in the story of Abu Sa`id Al-Khudry when he recited Surah Al-Fatihah on a (Kafir) disbeliever. Consequently, it is impermissible to use the spell mentioned, rather it must be abandoned and warned against.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 8016

Q: What is the ruling on Ruqyah (reciting Qur'an and saying authentically reported supplications and forms of Remembrance of Allah over the sick seeking healing)?

A: It is permissible to recite Ruqyah with Qur'an, Dhikr (Remembrance of Allah) and Du`a' (supplication) that were reported by the Prophet (peace be upon him) for protection and cure from illnesses. One can recite Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255), Surah al-Fatihah, (Say, "He is Allah, [who is] One,) and Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas). One can recite the saying of the Prophet (peace be upon him): ﴿O Lord of the people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment.﴾ ,

(Part No. 1; Page No. 257)

﴿O Allah! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.﴾ and the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4519 :

Q: A person named (....................) applied to the Emirate of Riyadh for a license to sell Ruqyahs (i.e., recitations for healing) and amulets containing Qur'anic Ayahs in the market. The Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) asked him to obtain a license from the Emirate. The Emirate has suggested that Your Honor issue the license after being convinced by the applicant and that you lay down the regulations and the rules which will protect the people from exploitation. We would like to know your opinion in this concern, and the possibility of granting such licenses for those who meet the laid down criteria. Please accept our best regards.

A: A Fatwa (legal opinion by a qualified Muslim scholar) has already been issued regarding the ruling on writing Qur'an or Prophetic supplications on paper or on a plate, then wiping it with water for the patient to drink as a cure.

As far as we know, it has not been authentically established that the Prophet (peace be upon him), or his Companions (may Allah be pleased with them), or the Rightly Guided Caliphs, did this and indeed all goodness lies in following the guidance of the Prophet (peace be upon him) and that of his successors and Companions. Following is the text of the Fatwa: The Prophet (peace be upon him) permitted Ruqyah (recitation over the sick for the purposes of healing and protection) using Qur'an, Adhkar (prescribed supplications) and invocations, as long as it does not contain any phrases of Shirk (associating others in worship with Allah) or meaningless words. In his Sahih (authentic Book of Hadith), Muslim related that 'Awf bin Malik said: (We used to perform Ruqyah in Jahiliyyah (pre-Islamic time of ignorance) and so we asked, "O Messenger of Allah! What do you think about it?" He said, "Show me your Ruqyahs; there is nothing wrong with Ruqyah so long as it does not involve any Shirk.") Scholars unanimously agreed on the permissibility of Ruqyah so long as it is used in the above-mentioned manner; believing that it is merely a means that has no affect except by the Will of Allah the Exalted. As for wearing anything around the neck or tying it to other parts of the body, it is forbidden and considered Shirk if it involves anything other than the Qur'an. Imam Ahmad narrated in his Musnad that 'Imran Ibn Husayn (may Allah be pleased with him) said, (The Prophet (peace be upon him) saw a man wearing a brass ring on his arm, so he said, "Waihaka (an expression of mercy or pain felt for those in distress)! What is this?" The man replied, "This is to protect from pain in the shoulder and the arm." He (peace be upon him) said, "It will only increase you in weakness. Cast it away from you, for if you die with it on you, you will never succeed.") He also narrated from 'Uqbah ibn 'Amir that the Prophet (peace be upon him) stated, ("Whoever wears an amulet, may Allah not fulfill it (i.e., his want) for him, and whoever wears a sea-shell, may Allah not give him peace.") In another narration also reported by Imam Ahmad ("Anyone who wears an amulet has committed Shirk.") Imam Ahmad and Abu Dawud also narrated that Ibn Mas'ud (may Allah be pleased with him) said, "I heard the Messenger of Allah (peace be upon him) say,

("Incantations, amulets and love-charms are Shirk.") If a person wears Ayahs of the Qur'an, the most correct scholarly opinion is that it is also forbidden for three reasons:

First: The generality of the prohibition in the Hadiths of the Prophet (peace be upon him) on hanging any amulets, while there is no evidence specifying otherwise.

Second: Sadd-al-Dhara'i' (blocking the means leading to sins), as it might lead to wearing other objects.

Third: What is worn is subject to being disrespected, as it is worn in the toilet, or while cleansing the private parts after urination or defecation, or while engaged in sexual intercourse and so on.

As for writing a Surah or some Ayahs of the Qur'an in a plate or on paper, rinsing it with water, saffron, or others, and then drinking this water for obtaining blessing, beneficial knowledge, money, health, safety, etc., it is not authentically established that the Prophet (peace be upon him) did this for himself or others, or permitted anyone of the Muslims to do it, although conditions warranted it. It is not authentically established as far as we know that one of the Companions (may Allah be pleased with them) did this or permitted it. Thus, it is best to refrain from this and adhere to what is confirmed in Shari'ah (Islamic law), which is Ruqyah by reciting the Qur'an, the Beautiful Names of Allah, the authentic Adhkar, and Prophetic supplications whose meanings are clear and do not contain any vestige of Shirk. In order to draw nearer to Allah we must do so in the manner He has legislated, so that He will forgive our sins, relieve our troubles and grant us beneficial knowledge, and this will suffice.

Whoever is pleased with what is legislated by Allah will be in need of nothing else. May Allah grant us success!

Accordingly, this man should not be granted the license to sell the mentioned Ruqyahs and amulets; rather he should be prevented from selling them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fourth question from Fatwa No. 8693

Q 4: What does Shari`ah (Islamic law) prescribe as treatment for a person who is possessed by Jinn (creatures created from fire)?

A: Such a person should be treated by Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and by repeating Dhikr (Remembrance of Allah) which have been authentically narrated from the Prophet (peace be upon him). You may refer to the book entitled Al-Kalim Al-Tayyeb by Ibn Taymiyyah, the book entitled Al-Adhkar by Al-Nawawy and the book entitled Al-Wabil Al-Sayyib by Ibn Al-Qayyim. In these books you will find things that help you in this permissible Ruqyah.

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First and second questions from Fatwa no. (9120):

Q1: Is it permissible for Muslims to use all kinds of Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing)?

A: Ruqyah is permissible if it does not entail any Shirk (associating others in worship with Allah), such as using Surahs (chapters) and Ayahs (verses) from the Qur'an, or verified forms of Dhikr (remembrance of Allah). However, it is unlawful if it leads to any Shirk such as reciting the names of Jinn (creatures created from fire) or pious people over the patient and saying incomprehensible words. This is impermissible because they may contain Shirk. It is confirmed that the Prophet (peace be upon him) said, (There is no harm in Ruqyah as long as it does not entail Shirk.) Related by Muslim.

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Q 2: Can Muslims make Du`a' (supplication) to Allah using His Names for the cure of their illnesses?

A: It is permissible to do so due to the general saying of Allah (Exalted be He): ﴾And (all) the Most Beautiful Names belong to Allâh, so call on Him by them﴿ This is also authentically reported from the Prophet (peace be upon him). He (peace be upon him) pronounced Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) by saying: ﴾O Lord of the people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing.﴿

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First question from Fatwa No. 9440

Q 1: What is the ruling on going to Al-Sayyid (enchanter) in cases of serious disease. It should be noted that the diseased person has an incurable disease. But Al-Sayyid cured many people of this disease and they recovered with Allah's Will. We believe that it is Allah Who grants recovery. Some people objected to this but we reply that Al-Sayyid is a means to bring recovery just like a doctor. What is the view of your eminence on this?

A: It is permissible for a diseased person to be treated with permissible medicines and the Shar`y (Islamically lawful) Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing). On the other hand, it is unlawful to go to soothsayers and diviners who claim the knowledge of the unseen and work with talisman and polytheistic spells even if people describe them as Al-Sayyid.

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Second question from Fatwa No. 7324

Q 2: A man fell seriously ill. He visited many doctors but they could not cure his illness. When he went to a man who is in the habit of making Tawassul (supplicating to Allah through a means) by the dead and seeking their help and blessings, Allah cured him. Is it permissible to go to such a person? This incidence happened many times to the point that people believed that such a person treats the sick through these acts of Shirk (associating others in worship with Allah), we seek refuge with Allah! What is the ruling on this?

A: It is forbidden to go to someone who practices acts of Shirk, such as making Du`a' to and seeking help from the dead for the sake of recovery from illnesses. Such a Mushrik (one who associates others with Allah in worship) is thought to be the source of healing since sometimes recovery might coincide with his Shirk practices. It might also be that the sick person is possessed by demons that tempt him to go to those Mushrik people then they stop harming him if he does.

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The first question of Fatwa no. 9645

Q1: Some of our brothers exorcise Jinn from the possessed by reciting some Ayahs from the Qur'an. But these brothers claimed that while treating a patient, Jibril (Gabriel, peace be upon him) descended from heaven and assisted them in exorcising the Jinn. This incident has resulted in dissension and conflict among the people. Please, elaborate on this matter. Does Jibril descend from heaven after the death of the Messenger of Allah (peace be upon him) to help anyone as they claimed, or for any other reason?

A: It is permissible to treat a patient touched by Jinn through reciting Qur'anic Ayahs or Surahs over him, because Ruqyah using the Qur'an (i.e., reciting Qur'an and supplications over the sick seeking healing) is prescribed by Shari'ah (Islamic law). As to the descent of Jibril for this, it has absolutely no basis in Shari'ah.

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Third question from Fatwa no. (4798):

Q3: What is the ruling on Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and amulets with Ayahs (verses) from the Qur'an? Is it correct that if I carry with me the books of "Al-Hisn Al-Hasin", "Hirz Al-Jawshan",

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or "Al-Sab` Al-`Uqud Al-Sulaymaniyyah" they will fend off evil eye and envy as mentioned in them? People say that these books only contain Ayahs from the Qur'an such as Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) and Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255). Can the recitation of such Ayahs benefit me even if I do not carry these books?

A: Ruqyah is permissible as long as it does not entail any Shirk (associating others in worship with Allah) or any illegal Du`a' (supplication).

On the other hand, it is impermissible to use the books of "Al-Hisn Al-Hasin", "Hirz Al-Jawshan", or "Al-Sab` Al-`Uqud Al-Sulaymaniyyah" as incantations.

At the same time, reciting Ayat-ul-Kursy when going to bed is beneficial. Similarly, the recitation of Surahs Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) is useful.

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Effects of the evil eye

(Part No. 1; Page No. 270)

Fatwa No. 3624

Q: What is the effect of jinn (creatures created from fire) on humans or humans on jinn and the effects of the evil eye on the envied person?

A: The effect of jinn on humans and humans on jinn and the effects of the evil eye on the envied person are well-known facts. But all these things happen by Allah's Kawny (universal) Will and Decree, not by His Shar`y (legislative) Will [i.e., He wills that it should happen but He does not enjoin it and He is not pleased by such actions]. As for the effects of the envier on the envied person, it is a fact known to people. It is authentically reported that the Prophet (peace be upon him) said: ﴾The effects of an evil eye is a fact; if anything would precede destiny it would be the influence of an evil eye.﴿ He (peace be upon him) also said: ﴾There is no Ruqyah (reciting Qur'an and supplicating over the sick seeking healing) better than that which is said as a treatment for an evil eye or (a sting of) a venomous animal.﴿ There are many Hadiths in this regard. We ask Allah to protect and keep us firm on the truth.

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(Part No. 1; Page No. 271)

First question from Fatwa No. 6387

Q 1: What is the truth of `Ayn (the evil or envious eye)? Allah (Exalted be He) says: ("And from the evil of the envier when he envies.") . Is the following Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish): (One-third of those who are in the graves are because of `Ayn.) ? What should someone do and say if they think that they are envied? Will it cure them if they use water with which the Hasid (envier) has washed themselves? Should they drink that water or wash themselves with?

A: The Arabic word Al-`Ayn (literally, the eye) is derived from (`Aana - Ya`inu), and refers to when a person harms another by casting the `Ayn on him. It originally starts with admiration for something felt by the person who casts the `Ayn, then it is followed by a reaction of his evil soul towards it, seeking assistance in putting its venom into effect by eyeing the Mahsud (victim of envy). Allah commanded His Prophet Muhammad (peace be upon him) to seek refuge with Him from the Hasid, saying: ("And from the evil of the envier when he envies.") Everyone who casts a `Ayn on another is a Hasid, but not every Hasid is a person who casts a `Ayn. The subjective noun Hasid is more general in meaning than the subjective noun `Aa'in (one who casts an evil eye). Therefore, seeking refuge with Allah from the Hasid includes seeking refuge with Him from the `Aa'in, which is like an arrow darting from the soul of the Hasid or the `Aa'in towards the Mahsud; sometimes they hit them and sometimes they miss. If the arrows find the person exposed and unprotected, they will affect them, but if they find them cautious, well-armed and impenetrable by arrows, the arrows will not affect them, perhaps they may even recoil upon the one who aimed them. (Adapted from Zad Al-Ma`ad).

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There are Hadiths authentically narrated by the Prophet (peace be upon him) which affirm the effect of `Ayn, among them is the Hadith reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Lady `Aisha (may Allah be pleased with her), who said: (The Messenger of Allah 'peace be upon him' used to command me to recite Ruqyah 'Qur'an and prescribed supplications recited for purposes of healing or protection' against `Ayn.) Muslim, Ahmad and Al-Tirmidhi , who also classed the following Hadith as Sahih, narrated from Ibn 'Abbas (may Allah be pleased with them both) that the Prophet (peace be upon him) said: (`Ayn is real, and if anything were to precede destiny, it would be `Ayn. And if you 'the Hasid' are asked to take a bath 'to provide a cure for the envied', you should take a bath.) Imam Ahmad and Al-Tirmidhi , who classed the following Hadith as Sahih, narrated that Asma' bint `Umays said: ('O Messenger of Allah, the children of Banu Ja`far have been affected by the `Ayn, shall we recite Ruqyah over them?' He said, 'Yes, for if anything were to precede destiny, it would be the `Ayn.') Abu Dawud also narrated that `Aisha (may Allah be pleased with her) said: (The one who cast a `Ayn on another should be ordered to perform Wudu' 'ablution', then the Mahsoud 'victim of envy' should wash himself with it.)

Imam Ahmad, Malik, Al-Nasa'i and Ibn Hibban narrated from Sahl ibn Hanif , who said: ﴾The Prophet, peace be upon him, set out and they traveled with him towards Makkah, until they reached the mountain pass of Al-Kharar in Al-Juhfah. There Sahl ibn Hanif bathed himself; he was a fair man in complexion with a good body and skin. 'Amir ibn Rabi'ah, a kindred of Banu 'Ady ibn Ka'b, looked at him while he was taking a bath and said, 'I have never seen the likes of what I see today, not even the skin of a virgin in a boudoir,' and immediately Sahl suffered a seizure and fell to the ground. He was brought to the Messenger of Allah, peace be upon him, and it was said, 'O Messenger of Allah, can you do anything for Sahl, for by Allah he cannot raise his head or recover consciousness.' He said, 'Do you accuse anyone with regard to him?' They said, '`Amir ibn Rabi'ah looked at him.' The Messenger of Allah, peace be upon him, summoned `Amir and spoke angrily to him, saying, 'Why would one of you kill his brother? If you see something that you like, why do you not supplicate [Allah's] blessings on it?' Then he said to him "Amir', 'Wash yourself for him.' So he washed his face, hands, forearms, knees, the end of his feet, and the inside of his Izar 'garment worn below the waist' in a vessel. Then that water was poured over him 'Sahl'; a man was pouring it over his head and back from behind. He poured out the vessel from behind him. He did that to him, then Sahl got up and joined the people and there was nothing wrong with him.﴿

The dominant majority of scholars have confirmed the risk of harm by `Ayn, on the authority of the Hadiths quoted above as well as others, and because of the corroborating actual events. As for the Hadith you have mentioned, "One-third of those who are in the graves are there because of `Ayn," we do not know of its authenticity. However, the author of Nayl Al-Awtar said that Al-Bazzar narrated from Jabir (may Allah be pleased with him), with a good Sanad (chain of narrators), that the Prophet (peace be upon him) said: ﴾Most of those who die among my Ummah 'nation' after the Decree and Predestination of Allah are by the souls 'i.e., `Ayn'.﴿

A Muslim must fortify himself against the devils from among the evil jinn (creatures created from fire) and mankind, by having strong Iman (Faith) in Allah and by putting their trust in Him and seeking refuge with Him and beseeching Him. They should recite the Du`a's (supplications) prescribed by the Prophet (peace be upon him) for refuge and protection. They should often recite Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas), Surah Al-Ikhlas, Surah Al-Fatihah and Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255). One of the Prophetic Du`a's for refuge and protection is to say: ﴾I seek refuge in the Perfect Words of Allah from the evil of what He has created.﴿ and ﴾I seek refuge in the Perfect Words of Allah from His Wrath and Punishment, and from the evil of His slaves, and from the evil promptings of the devils and from their presence.﴿ And the Saying of Allah (Exalted be He): ﴾Allâh is sufficient for me. Lâ ilâha illa Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne.﴿ And other Du`a's that are prescribed in the Shari'ah (Islamic law), for that is what is meant by the words of Ibn Al-Qayyim quoted at the beginning of this answer.

If a person thinks or suspects that someone has cast a `Ayn on him, then the `Aa'in should be ordered to wash themselves for the Mahsoud. A vessel of water should be brought to them, in which the `Aa'in should put his hand and rinse out his mouth. Then he should wash his face in the vessel, then put his left hand into the vessel and wash his right knee, then put his right hand in the vessel and wash his left knee. Then he should wash inside his garment. The water should then be poured over the head of Mahsoud, pouring it from behind in one go. Then they will be healed, by the Permission of Allah.

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The second question of Fatwa no. 4393

Q2: Is it permissible to treat the harm caused by the evil (envious) eye through using the incense of alum, herbs, leaves, and the like?

A: It is not permissible to treat the harm caused by the cast of evil eye with what was mentioned, as they are not among the usual means of treatment. The meaning behind using incense may be to pacify the devils from among the Jinn and to seek their help in healing. The evil eye, however, should be treated by the lawful Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and other prescribed supplications that are authentically reported in the Sahih (authentic) Hadith.

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Fatwa No. 11308

Q: I sometimes feel hardness in my heart and something like inconspicuous Shirk (associating others in worship with Allah) or envy, what is the remedy for this? Moreover, I used to invoke Allah with the Du'a' (supplication) that was said by the Prophet (peace be upon him): (O Allah, I seek refuge with You from associating anything with You knowingly, and I seek Your forgiveness for what I know not.) I make Du`a' to Allah also to grant forgiveness and mercy to those whom I envy in order to expiate my sins towards them. Is there any other remedy that cures this dangerous malady?

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A: You have to observe a lot of Dhikr (Remembrance of Allah), recite the glorious Qur'an, do many supererogatory acts of `Ibadah (worship) and keep the company of righteous people. You also have to be sincere to Allah in doing acts of `Ibadah and avoid Riya' (showing-off) by doing righteous deeds for the sake of Allah Alone in order to be prosperous in the hereafter. As for getting rid of envy, you have to believe that all graces and favors are gifts from Allah (Glorified and Exalted be He) and that He is the One who divides them among His servants. Allah (Exalted be He) says: (It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad صلى الله عليه و سلم) is better than the (wealth of this world) which they amass.) A person should love for others what they love for themselves. The Prophet (peace be upon him) says: (None of you will believe until he loves for his brother what he loves for himself.) People should keep themselves away from jealousy and envy by being busy with beneficial good sayings and acts.

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(Part No. 1; Page No. 277)

Jinn Possession: Facts and Treatment

(Part No. 1; Page No. 278)

Second question from Fatwa No. 3512

Q 2: Does the following Hadith bear evidence on the dominance of Jinn (creatures created from fire) over Humans? Abu Al-Sa'ib narrated: ﴾We visited Abu Sa`id Al-Khudry in his house and while we were waiting for him (to finish his Prayer) we heard something under his bed. We looked towards the sound and found a snake. I jumped up to kill it, but he (Abu Sa`id Al-Khudry) gestured that I should sit down. I sat down and when he finished (the Prayer) he pointed to a room in the house and said: Do you see this room? I said: Yes. He said: There was a young man amongst us who was newly wed. We went with Allah's Messenger (peace be upon him) to take part in the Battle of the Trench, this young man used to ask for Allah's Messenger's (peace be upon him) permission to return to his family everyday at midday. One day, he sought permission from him and Allah's Messenger (peace be upon him) (after granting him the permission) said to him: Carry your weapons with you for I fear the tribe of Qurayzhah (may harm you). The man took his weapons and came back to find his wife standing between the two doors. He was hit by jealousy and made a dash towards her with a spear in order to stab her. She said: Keep your spear away and enter the house until you see that which has made me come out. He entered and found a big snake coiled on the bed. He darted with the spear and pierced it and then went out, but the snake quivered and attacked him and no one knew which of them died first, the snake or the young man . . .﴿ **(Related by Muslim in his Sahih (authentic) Book of Hadith 'Refer to Mishkah Al-Masabih,**

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chapter on [The lawful and the prohibited to eat]')

A: Firstly: The Hadith is Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) in terms of its Sanad (chain of narrators) and Matn (text).

Secondly: Adam was created from clay in human form, then his offspring propagated. Jinn were created from fire then became living beings and were divided into males and females. The Prophet (peace be upon him) was sent to both humans and Jinn, some of them believed and some disbelieved. Humans can harm Jinn with or without knowledge and Jinn can harm humans, knock them down, or kill them just as a human may harm another human. A Jinny (a creature created from fire) may harm another Jinny. Indeed, whoever denies the power of Jinn while unaware of their condition follows that of which they have no knowledge and contradicts the guidance of the Qur'an concerning their power. Allah (Exalted be He) says: ﴾He created man (Adam) from sounding clay like

the clay of pottery.﴿ ﴾And the jinn: He created from a smokeless flame of fire.﴿ He also says: ﴾And indeed We created man (Adam) out of an extract of clay (water and earth).﴿ Allah addresses them in the same manner He addresses humans in His saying: ﴾Then which of the Blessings of your Lord will you both (jinn and men) deny?﴿ and His saying: ﴾O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allâh)!﴿ Allah subjugated Jinn with their different forms to His Prophet

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Sulayman (Solomon, peace be upon him). Allah (Exalted be He) says: ﴾So, We subjected to him the wind; it blew gently by his order whithersoever he willed,﴿ ﴾And also the Shayâtîn (devils) from the jinn (including) every kind of builder and diver,﴿ ﴾And also others bound in fetters.﴿ , He (Exalted be He) says: ﴾and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.﴿ He also says: ﴾And of the Shayâtîn (devils from the jinn) were some who dived for him, and did other work besides that﴿ Allah (Exalted be He) says: ﴾And (remember) when We sent towards you (Muhammad صلى الله عليه وسلم) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.﴿ ﴾They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it: it guides to the truth and to the Straight Path (i.e. Islâm).﴿ ﴾O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad صلى الله عليه وسلم), and believe in him (i.e. believe in that which Muhammad صلى الله عليه وسلم has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire)﴿ ﴾And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no Auliyâ' (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error.﴿ He also says: ﴾And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliyâ' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."﴿ ﴾And thus We do make the Zâlimûn (polytheists and wrong-doers) Auliyâ' (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.﴿ Read also the Ayahs (Qur'anic verses) of

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Surah Al-Jinn for it tells you all about their form, actions, and the recompense of those who believed and those who disbelieved. There is nothing strange about a Jinny hurting a human or inflicting harm on them just as a human may hurt a Jinny and inflict harm if the Jinny takes the form of an animal such as the one mentioned in the question and the Hadith related by Al-Bukhari on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾A strong demon of Jinn came to me yesterday suddenly, so as to spoil my Salah (Prayer), but Allah enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the Masjid (mosque) so that all of you might see him, but I remembered the invocation of my brother Solomon: ﴾My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me﴿ so I let him go cursed.﴿ Generally, Jinn and humans are either Mu'mins (believers) or Kafirs

(disbelievers), good or bad, beneficent or harmful but it is all by Allah's Will as mentioned above.

Finally: The Jinn world and forms are screened from humans. It is an area where we know nothing except what is mentioned in the Qur'an or Sunnah (whatever is reported from the Prophet). We should believe in the truth conveyed in the Qur'an and Sunnah with no doubt or denial. Similarly, we should refrain from interfering with what is unknown to us, for affirming or denying things that are unwarranted in the Qur'an or Sunnah is an act of ignorance which Allah (Exalted be He) forbids:

﴾And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh).﴿

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Fifth question from Fatwa No. 4306

Q 5: When a person becomes ill with hallucinations, people start to say that he is possessed by jinn (creatures created from fire). They bring a shaykh who recites the Qur'an upon him until he restores his consciousness. Is this true or not? Also is it true that chanting certain incantations can prevent a husband from being able to have sexual intercourse with his wife?

A: Firstly: Jinn is a kind of Allah's creatures which is mentioned in the Qur'an and Sunnah (whatever is reported from the Prophet). They will be held accountable for their actions on the Day of Judgment. Believers among them will enter Jannah (Paradise), and those who are Kafirs (disbelievers) will enter the Hellfire. It is true that humans may be possessed by jinn. Du`a' (supplication) and reciting Ayahs (Qur'anic verses) over the person possessed by jinn is permissible.

Secondly: Chanting incantations on the wedding night or upon conclusion of the marriage contract in order to prevent the bridegroom

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from being able to have intercourse with his wife is a kind of prohibited magic. Islam has prohibited this kind of magic and has prescribed the death penalty for anyone who practices it.

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Third question from Fatwa no. (5802):

Q3: Some people are possessed by Jinn (creatures created from fire) and are told that Asyad (masters) or shaykhs of Jinn have entered their bodies. Those Asyad and shaykhs might be disbelievers or Christians; thus, they order the possessed person to do things that contradict Shari`ah (Islamic law) such as abandoning the performance of Salah (prayer), going to the church, or doing unbearable things and if they do not obey, they torture them. What is the Shari`ah way to get rid of them?

A: Jinn entering human bodies is a reality and if the possessed person is ordered to do unlawful things; they should stick to Shari`ah and disobey the Jinn even if they are harmed. The possessed person should seek refuge with Allah (Exalted be He) from the evils of Jinn and protect themselves by reciting the Qur'an, Shari`ah incantations, and the Adhkar (forms of Remembrance of Allah) which have been established by the Prophet (peace be upon him). Amongst the ways of making Dhikr is to say the Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) with Surah Al-Fatihah, or

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Surahs of Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas); then blow into one's hands and rub the face and body therewith as far as they can reach and then to repeat this process three times. All other forms of Ruqyah with Surahs (chapters) of the Qur'an, its Ayahs (verses), and authentic Adhkar can be used while asking Allah Alone for healing and protection from devils amongst Jinn and humans. You may refer to the books of Al-Kalim Al-Tayyib by Ibn Taymiyah, Al-Wabil Al-Sayyib by Ibn Al-Qayyim, and Al-Adhkar by Al-Nawawy to know more about the different types of Ruqyah.

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The first question of Fatwa no. 6618

Q 1: A man lives in a house in the desert which he inherited from his forefathers. On the second day of Ramadan, he experienced a calamity. He claims that ever since that night, he feels stones being thrown at him from inside and outside his house.

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The lights of the house go on and off, utensils break and he feels played with, without knowing who is doing this! This went on for several days, after which he consulted his clan hoping they would be of help to him. However, they told him that it was probably some of his enemies who were doing these terrible things to him. They accompanied him back to his house and when night fell and it became dark, they witnessed everything he had told them about and believed him. After that his family urged him to leave the house.

How do you interpret this awful occurrence? What is its remedy? What is the legal ruling on this?

A: This may be a group of devils from among the Jinn who are harassing him in order to drive him away from his home, or merely to annoy him. They may be taking revenge on him for having harmed them without him being aware. In any case, he should seek refuge with Allah and fortify himself by reciting the Qur'an in the house. He should also recite Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) upon lying down to sleep and seek refuge with Allah from the evil of what He has created by saying thrice, ("A'udhu bi kalimat Allaah al-taammaat min sharri ma khalaq (I seek refuge in the Perfect Words of Allah from the evil of what He has created).")

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Whenever he enters his house, he should say: ("Allahumma inni as'aluka khair al-mawlij wa khair al-makhraj. Bismillahi walajna, wa bismillah kharajna, wa 'ala Allah rabbina tawkkalna (O Allah! I ask you for the best entering and the best exiting. In the Name of Allah do we enter and in the Name of Allah do we exit, and in Allah, our Lord, we put our trust).") He should also say in the morning and in the evening (thrice): ("Bismillahi alladhi la yadurru ma' ismihi shai'un fil-ardi wa-laa fil-samaa'i wa huwa al-Samee'u al-'Aleem ("In the Name of Allah, with Whose Name nothing on the earth or in the heaven can cause harm, and He is the All-Hearing, the All-Knowing).")

In conclusion, he should keep reciting the Qur'an in the house and elsewhere, and the Adhkar (oft-recited supplications) which are prescribed by the Prophet (peace be upon him) to be said at specific times in the morning and the afternoon, at home or elsewhere. These supplications can be found in the books entitled Al- Kalim Al Tayyib by Ibn Taymiyah, Al-Wabil Al-Sayyib by Ibn Al-Qayyim, Al-Adhkar by Al-Nawawy and other books of Hadith.

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Fatwa No. 6913

Q: One night, my brother who is fifteen years old, was walking in one of the valleys in the southern desert. He said that he found a strange being that looked like an animal and this animal accompanied him for approximately one kilometer. He felt great fear and his jaws stuck together. This animal kept walking with him for a while to his left, to his right, behind him, and in front of him. He said that he tried many times to perform Dhikr (Remembrance of Allah) but he could not. Moreover, he tried to do anything that might drive this strange thing away from him but he could not. Then, according to him, this being suddenly disappeared. He kept walking until he reached his house. He suffered disorders in his mental and nervous systems for two weeks. Then, he suffered epilepsy and we moved to Al-Dammam. I took him to hospital. Some of my friends told me that my brother was suffering from insanity due to seeing jinn (creatures created from fire) and that the hospital treatment would not cure him. They told me to take him to a diviner. Then, due to the state of my brother's health, I was obliged to consult someone in Al-Dammam. He claimed that he treats these kinds of illnesses. When we got there, he seated my brother before him and began to pronounce Tahlil (saying, "La ilaha illa Allah [there is no deity but Allah]") and asked Allah to bestow peace and blessings upon the Prophet (peace be upon him) in a loud voice. Then he began to mumble words in a low voice so that we could not understand what he said.

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He put water in a cup and recited Surah al-Fatihah and some words that I did not hear. Then, he gave it to the boy to drink. He gave us a certain type of gum to burn as incense to perfume my brother with. We went to this person again and he did the same thing he had done in the previous meeting. He said that we had to follow up with him for six meetings; one meeting per week, then he would record his name in order to know if he could treat him or not. He said that he observed the boy while the latter was being perfumed with incense. He also said that he could see other people in Najran, Abha, and other places. Besides, he said that he knew the status of another patient who lives in Kuwait. Moreover, he does not receive money except for what one gives to him. As for the boy, he began to recover with the Will of Allah (Glorified and Exalted be He). I, all praise be to Allah, have a firm belief and creed. I have no doubt that Allah is the only One who causes harm and brings benefit. Going to this person does not mean that I believe that he will cure my brother. I believe that no one will cure my brother except Allah (Glorified and Exalted be He) Alone. I would like you to guide me as to what I should do. Can I follow up with this person or not?

Secondly: What is the Shari`ah (Islamic law) ruling on this method of treatment made by such a person?

A: In case that the reality is what you have mentioned; your brother is thus possessed by Jinn.

You have to treat him with Shar`y (Islamically lawful) Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) reciting Surah al-Fatihah, or﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ , or ﴿Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴾ , or ﴿Say: "I seek refuge with (Allâh) the Lord of mankind,﴾ , or Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) and other Ayahs (Qur'anic verses). One can also recite Dhikr and Du`a' (supplication) said by the Prophet (peace be upon him) as: ﴿O Allah! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.﴾ and ﴿O Lord of people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment.﴾ You can go back to the book of Al-Kalim Al-Tayyib by Ibn Tayymiyah, Al-Wabil Al-Sayyib by Ibn Al-Qayyim and Al-Adhkar Al-Nawawiyyah by Al-Nawawi in order to know the Dhikr and Du'a' that best deal with the illness of your brother.

He may recite them himself or you may recite them for him. We advise you not to go to this man again or anyone like him to treat your brother because even if he was right in reciting al-Fatihah, he secretly recited other unknown words upon the water in the cup. Then, he gave this water to your brother to drink. He might secretly have said devilish incantations and sought help from jinn. These are types of soothsaying. The Prophet (peace be upon him) forbade consulting diviners and soothsayers. The Shar`y Ruqyah is sufficient. Moreover, what he said about following up with other cases in Najran, Abha and other places denotes that he is a diviner and seeks the help of the jinn. May Allah cure your brother and keep us firm on the truth!

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The fourth question of Fatwa No. 7501 :

Q4: An epileptic woman is possessed by a female Jinn. When the Jinn is beaten, she refuses to depart from the Muslim woman's body. Is it permissible in this case to burn the Muslim woman with a firebrand so that the female jinni will leave her body?

A: It is absolutely Haram (prohibited) to use this method, because only Allah has the right to punish with fire.

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Fatwa no. 8040

Q: I am a blind man suffering from Jinn (creatures created from fire) coming every night to my house. When I open the Mus-haf (Arabic copy of the Qur'an) and put its face down, they go away. Some people told me that it is not permissible to open the Mus-haf and put it face down. Please, help me!

A: You should occupy yourself with Dhikr (Remembrance of Allah) repeatedly upon going to bed and recite Ayat-ul-Kursy (the Qur'anic verse of the Throne, Surah Al-Baqarah, 2:255), Surah Al-Ikhlas, and Al-Mu`awidhatayn (Surahs Al-Falaq and Al-Nas). You should also seek refuge with Allah's most Perfect Words from the evil of what He created three times in the morning and in the evening and say: "Bismillahil-ladhi la yadurru ma`as-mihi shai'un fil-ardi wa la fis-sama'i, wa Huwas-Sami`ul-`Alim (In the name of Allah, when Whose name is mentioned nothing on Earth or in Heaven can cause harm, and He is the Hearer, the Knower)," (three times in the morning and in the evening). If you do this, you will be safe from the evil of jinn. You should not use the Mus-haf the way you mentioned

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as this implies offending the Book of Allah and pleasing Satan. May Allah grant you well-being and protect us all from Satan.

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The third question of Fatwa no. 8122

Q3: The common cure for epilepsy here in Egypt is to go to a church, especially, the Mary Girgis Church, or to go to sorcerers and soothsayers, who are widespread in villages. Sometimes, recovery is secured. Is it permissible to do so given that the epileptic may die if he is not treated quickly? What is the lawful treatment, sanctioned by Allah, to this seizure, as there is a cure for every disease except for old age? Please, give us a detailed explanation regarding the cure.

A: It is impermissible to resort to churches, sorcerers, or soothsayers to treat epilepsy.

As for the lawful means of treatment, they are the Islamically lawful Ruqyah through reciting Qur'an

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e.g. Surah Al-Fatihah, Surah Al-Ikhlas (Qul Huwah Allahu Ahad), Al-Mu'wadhatayn (Surahs Al-Falaq and Al-Nas), and Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255), along with other authentic Adhkar (oft-recited invocations) and supplications reported from the Messenger (peace be upon him).

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Treatment of Psychological Disorders

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Fatwa No. 3828 :

Q: I am a Muslim woman in my twenties. I was married about a year and a half ago and thanks to Allah, I had a baby six months ago who was delivered naturally. A week after delivery, I began to suffer from severe depression which had never happened to me before. I lost interest in everything, even taking care of the baby. I went to a psychiatrist and took medication until recently, but it was of no use and I became tired of long treatment.

I ask Allah that you find an Islamically approved treatment for my distress and psychological depression, or the best remedy, so that I can return to my normal state and take care of my husband and baby, and be able to manage the affairs of the home. I heard some time ago the Hadith which states: ﴾The water of Zamzam is for whatever it is drunk for﴿ I hope from Allah, then you, to clarify the meaning of this Hadith. Does it apply to my psychological case, or is it only for physical diseases? If Zamzam water is useful, by the Will of Allah, in treating my case, how can I get it?

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A: Put your trust in Allah and expect good from Him. Entrust your affairs to Him and do not despair of His Mercy and Benevolence. There is no disease that Allah has created, except that He also has created its cure. You should make use of means and continue to consult health professionals. Recite Surahs Al-Ikhlas, Al-Falaq and Al-Nas three times, blowing into your hands after each recitation and wiping your face and whatever parts of your body you can. Repeat this procedure day and night and before going to sleep. Recite Surah Al-Fatihah anytime of day or night, and Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) before going to sleep. This is the best Ruqyah (Qur'an and supplications recited over the sick seeking healing) to protect oneself from evil. You should also appeal to Allah with the Du'a' (Supplication) to be said at times of distress: ﴾La ilaha illa Allah al-'Azim al-Halim, la ilaha illa Allah rabbul-'Arshi al-'Azim, la ilaha illa Allah, rabbul-Samawati wa rabbul-Ardi wa rabbul-'Arshi al-Karim (There is no god except Allah, the Almighty, the All-Forbearing. There is no god except Allah, Lord of the Mighty Throne. There is no god except Allah, Lord of the heavens, Lord of the earth, and Lord of the noble Throne).﴿ You may also recite to heal and protect yourself the Ruqyah of the Messenger of Allah (peace be upon him), and say: ﴾O

Allah, Lord of mankind, Remover of harm, grant healing, for You are the Healer. There is no Healer but You; grant a healing that leaves no sickness.) in addition to any other Adhkar (remembrances of Allah), Ruqyahs, and supplications stated in the Books of Hadith and Al-Nawawy mentioned them in his book "Riyad Al-Saliheen" and "Al-Adhkar".

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As for what you mentioned about Zamzam water and the Prophet's statement (peace be upon him), ("The water of Zamzam is for whatever it is drunk for") this was narrated by Imam Ahmad and Ibn Majah from Jabir ibn 'Abdullah from the Prophet (peace be upon him). It is a Hasan Hadith and general in application. What is more authentic than this Hadith is the statement of the Prophet (peace be upon him) about Zamzam water : ("Verily, it is blessed; it is food that nourishes and a healing for sickness.") Narrated by Muslim and Abu Dawud and the wording is of Abu Dawud. If you would like some Zamzam water, you can ask anyone performing Hajj from your country to bring you some.

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Amulets

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The fifth question from Fatwa no. (515):

Q5: What is the ruling on writing an Ayah (Qur'anic verse) and hanging it around any human part; the upper arm for example, or rinsing this writing with water or the like and then using this water in washing the body? Is this an act of Shirk (associating others in worship with Allah) or not and is it permissible or not?

A: The scholars of Salaf (righteous predecessors) hold different views regarding the ruling on writing an Ayah of the Qur'an and hanging it or hanging the whole Qur'an around the upper arm for protection against evil or to ward it off. Some of them are of the opinion that this is a forbidden act, as it is similar to wearing amulets which is generally prohibited by the saying of the Prophet (peace be upon him), (Charms, amulets and love-potions count as Shirk.) Related by Ahmad and Abu Dawud. Those who hold this view say there is no specific text that confines the ruling to wearing anything other than the Qur'an. They adopt this view out of the principle of Sadd-ul-Dhara'i` (blocking the means leading to sins).

Scholars of this view also say that these hung items are usually subject to abuse as a person most likely carries them while relieving oneself, performing Istinja' (cleansing the private parts with water after urination or defecation), having intercourse, and so on. Among those who held

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this view were `Abdullah ibn Mas`ud, his students and Ahmad ibn Hanbal according to one narration related by him which was preferred by many of his students and verified by latter scholars. On the other hand, some scholars permitted wearing amulets containing Ayahs of the Qur'an or Allah's Names and Attributes. Among those who held this view were `Abdullah ibn `Amr ibn Al-`As, Abu Ja`far Al-Baqir, and Ahmad said the same according to another narration on his authority. They restricted the prohibition of amulets to that which lead to Shirk. The first view is preponderant, since it has a stronger proof and better protects `Aqidah (creed) and it involves a precautionary act for securing Tawhid (monotheism). As to what is reported from Ibn `Amr, it shows that he aimed at encouraging his sons to memorize and write down the Qur'an on the tablets to be hung around their necks. He did not intend to use these tablets as an amulet warding off the evil and bringing good. It is not authentically established that the Prophet (peace be upon him) rinsed the Qura'nic writing with water or the like and then washed his body with this water. It was reported that Ibn `Abbas (may Allah be pleased with them both) used to write some words of the Qur'an and Dhikr (Remembrance of Allah) and advise the sick to drink the water in which these words were put. However, this is not an authentic narration. Imam Malik in his book entitled Al-Muwatta' narrated that ( `Amir ibn Rabi`ah

saw Sahl ibn Hunayf taking a bath and said, "I have not seen the like of what I see today, not even the skin of a maiden who has never been out of doors." Sahl fell to the ground. The people went to the Messenger of Allah (peace be upon him) and it was said, "O Messenger of Allah, can you do anything to help Sahl ibn Hunayf? By Allah, he cannot raise his head." He said, "Do you suspect anyone?" They said, "We suspect `Amir ibn Rabi`ah." The Messenger of Allah (peace be upon him) became very angry and summoned `Amir and said, "Why does anyone of you kill his brother? Why did you not say: 'May Allah bless you?' Take ghusl." `Amir washed his face, hands, elbows, knees, the end of his feet, and inside his lower garment in a vessel. Then he poured the water over him (Sahl) who got up with the people, as if there was nothing wrong with him.》

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He (peace be upon him) said in another narration, 《"The evil eye is true, so make Wudu' (ablution) for him (to wash himself with)." `Amir performed Wudu' and Sahl got up with the Messenger of Allah (peace be upon him), as if there was nothing wrong with him.》 This narration was also related by Imam Ahmad and Al-Tabarny. As a result, some scholars broaden this matter and permit writing Qur'anic Ayahs and Dhikr, rinsing them with water and using this water in washing or sprinkling over the sick. Their ruling was based on either the analogy they found in the narration of Sahl ibn Hunayf or their desire to act upon what was narrated from Ibn `Abbas even if this report is not authentic. Moreover, Ibn Taymiyyah states in part no. 12 of his book entitled Majmu` Al-Fatawa that this act is permissible as he said, "Ahmad and many others stated that this act is permissible." Ibn Al-Qayyim mentioned in the prophetic medicine section of his book Zad Al-Mi`ad that, "A group of the Salaf permitted this act such as Ibn `Abbas, Mujahid and Abu-Qilabah." In all cases, this act is not regarded as an act of Shirk.

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First and second question from Fatwa No. 992

Q 1: What is the ruling on carrying pocket-sized copies of the Mus-haf (Arabic copy of the Qur'an)

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for protection against envy or the evil eye on the grounds that they provide protection or prevent harm? What is the ruling if they are put in the car to prevent accidents? The second question is: What is the ruling on wearing an amulet which contains Ayahs (Qur'anic verses) of the Qur'an for protection against envy or the evil eye or for seeking success or recovering from illness or magic spells or other purposes? The third question is: What is the ruling on wearing gold necklaces which contain Ruqyah (a piece of paper with some Qur'anic verses and supplications written on it) for protection from harm?

A: Allah (Glorified be He) revealed the Qur'an so that people could practice its recitation as an act of `Ibadah (worship), contemplate its meaning, know its rulings and thereby act upon them. This way the Qur'an serves as an admonition and a reminder with which the hearts of the believers soften and their skins shiver with fear. It dispels ignorance, protects against misguidance, purges the souls from the filths of Shirk (associating others in worship with Allah) and wipes clean sins and shortcomings. Allah (Glorified be He) makes it a guidance and a mercy for whoever opens his heart to it or listens to it while they are heedful. Allah (Exalted be He) says: ﴾O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers.﴿ Allah (Exalted be He) also says: ﴾Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the guidance of Allâh. He Guides therewith whom He wills; and whomever Allâh sends astray, for him there is no guide.﴿

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Moreover, Allah (Exalted be He) says: ﴾Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.﴿ Allah (Glorified be He) revealed the Qur'an as a miracle and a clear-cut proof testifying to the Prophethood of Muhammad (peace be upon him) who was sent as a mercy to all mankind and to convey the Message of Islam to them. Allah (Exalted be He) says: ﴾And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner."﴿ ﴾Is it not sufficient for them that We have sent down to you the Book (the Qur'ân) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.﴿ Allah (Exalted be He) also says: ﴾These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, laws, a guidance and a blessing).﴿ Furthermore, Allah says: ﴾These are the Verses of the Book (the Qur'ân) Al-Hakîm.﴿ In addition to many other Ayahs.

The Qur'an, this magnificent miracle, is a book which contains legal rulings and irrefutable proofs through which Allah supported His Messenger Muhammad (peace be upon him). It is authentically reported that the Messenger of Allah used to recite Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) upon himself. He used to recite the last three Surahs of the Qur'an known as Al-Mu`awidhat Al-Thalath (Surahs Al-Ikhlas, Al-Falaq and Al-Nas). It is also authentically reported that he permitted Ruqyah

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by reciting the Qur'an and saying Du`a' (supplication) as long as it does not contain any act of Shirk. He approved the Ruqyahs (supplications read over the sick for seeking healing) performed by his Sahabah (Companions) and permitted the wages they took for reciting Ruqyahs. On the authority of `Awf ibn Malik that he said: ﴾We used to practice incantation in the pre-Islamic period and we said: "O' Allah's Messenger, what is your opinion about that"? He said: "Let me know your incantation" and said: "There is no harm in the incantation as long as it's not Shirk" .﴿ (Related by Muslim in his Sahih 'authentic' Book of Hadith). Abu Sa`id Al-Khudri (may Allah be pleased with him) also narrated: ﴾Some Sahabah of the Prophet (peace be upon him) went on a journey till they reached some of the Arab tribes (at night). They asked the latter to accept them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), "Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment)." They went to the group of the Sahabah and said, "Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?" One of them replied, "Yes, by Allah! I can recite a Ruqyah, but as you have refused to accept us as your guests, I will not recite the Ruqyah for you unless you fix for us some wages for it." They agreed to pay them a flock of sheep. One of them then went and recited (Surah Al-Fatihah): 'All the praises are for the Lord of the Worlds' over the chief who became well, as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they had agreed to pay. Some of them (i.e. the companions) then suggested dividing their earnings among themselves, but the one who performed the recitation said, "Do not divide them till we go to the Prophet (peace be upon him) and narrate the whole story to him, and wait for his order." So, they went to Allah's Messenger (peace be upon him) and narrated the story. Allah's Messenger (peace be upon him) asked, "How did you come to know that Surah Al-Fatihah is recited as Ruqyah?" Then he added, "You have done the right thing. Divide (what you have earned) and assign a share for me as well." The Prophet (peace be upon him) smiled thereupon.﴿

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(Related by Al-Bukhari and Muslim). On the authority of `Aisha (may Allah be pleased with her) that she said: ﴾Whenever the Messenger of Allah (peace be upon him) went to bed every night, he would cup his hands together and blow over them while reciting Surah Al-Ikhlas and Mu`awidhatayn (Surahs Al-Falaq and Al-Nas). He would then rub his hands over whatever parts of his body he could reach. `Aisha said: When he fell ill, he would ask me to do it for him.﴿ (Related by Al-Bukhari). `Aisha (may Allah be pleased with her) also narrated: ﴾The Prophet (peace be upon him) used to treat some of his wives by passing his right hand over the place of ailment and used to say: "O Allah, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment".﴿ (Related by Al-Bukhari). There are many other Hadiths to the effect that the Prophet himself performed Ruqyahs by reciting the Qur'an or saying Du`a'. It was also reported that he (peace be upon him) permitted Ruqyahs as long as it

was not Shirk. However, it was not reported that he (peace be upon him) ever wore a Qur'anic amulet or put it on one of his Sahabah to protect him from envy or evil. He (peace be upon him) was also not reported to have hung anything of the sort on his clothes or taken it with him while on a journey in order to protect himself from the evil of his enemies or to seek victory over them or to facilitate his journey and such other things which are meant to provide benefit or prevent harm. Had such practices been permissible, he would not only have observed them, but also informed his Ummah (nation) about them.

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This is because Allah says: ﴾O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message.﴿ Had he done any of these things, his Sahabah would have passed it down to us since they are the best to adhere to the Prophet's Sunnah (whatever is reported from the Prophet), they are very careful in conveying, clarifying and preserving Shari'ah (Islamic law). However, none of the Prophet's Sahabah were recorded to have done this, which indicates the impermissibility of carrying pocket-sized copies of the Qur'an or putting them in a car, a safe or in one's belongings for safety or protection from envy. Similarly, it is not permissible to have a Qur'anic amulet or a gold or silver necklace containing words of the Qur'an to be worn around one's neck. Such practices contradict the guidance brought by the Messenger of Allah (peace be upon him) and his Sahabah (may Allah be pleased with them all). The prohibition of these practices is implied in the general purpose of the Hadith which states: ﴾If one ties an amulet, Allah will not accomplish his affairs for him ...﴿ In another narration the Prophet stated: ﴾Whoever wears an amulet commits an act of Shirk.﴿ (These two Hadiths are related by Imam Ahmad). The prohibition is further implied in the Hadith in which the Prophet said: ﴾Spells, charms and love-potions are Shirk.﴿ Although the Prophet (peace be upon him) prohibited all types of amulets, he did not prohibit the types of Ruqyah which are free from formulas of Shirk. This view was held by `Abdullah ibn Mas`ud, `Abdullah ibn `Abbas, a group of the Sahabah and Tabi`un (Followers, the generation after the Companions of the Prophet) like Ibrahim ibn Yazid Al-Nakh`y and other disciples of `Abdullah ibn Mas`ud.

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Other scholars have maintained that it is permissible to wear amulets containing Ayahs of the Qur'an or the Names and Attributes of Allah for the purpose of seeking protection. They exclude this from the prohibition implied in the Prophet's Hadith on amulets as Shirk-free Ruqyahs were not prohibited by the Prophet. The Qur'an is the word of Allah which is one of His Attributes. There is no harm if Qur'anic amulets are designed to be put in a person's garments or hung around their neck in the belief that they bring blessings and benefit. This view is attributed to some scholars including `Abdullah ibn `Amr ibn Al-`As. However, the narration attributed to him in this regard is not authentic because Muhammad ibn Is-haq, who is notorious for Tadlis (misrepresentation), falls in the Sanad (chain of narrators) of this Hadith. Even if the authenticity of the narration was proven, no indication can be inferred on the permissibility of wearing amulets. The Hadith only indicates that `Abdullah was teaching the Qur'an to children and was writing it on tablets which he would hang around necks of younger ones. It is more likely that he did that so that they could repeat the Qur'an over and over for the sake of memorization. It does not appear that his intention was to protect them from envy or to ward off harm from them. This practice does not fall under the scope of prohibited amulets. In his book entitled 'Fath Al-Majid', Shaykh `Abd Al-Rahman ibn Hasan preferred the same view held by `Abdullah ibn Mas`ud and his disciples on the prohibition of all types of amulets whether containing Ayahs of the Qur'an or anything else. According to him this is the preponderant opinion for three reasons: **First:** There is no evidence to specify the general prohibition of all

amulets. **Second:** The prohibition is preferable as it prevents wearing other objects that fall outside the scope of amulets. **Third:** There is possibility that the amulet gets spoilt while a person is wearing

it if they happen to relieve themselves or to make Istinja' (cleansing the private parts with water after urination or defecation). Allah knows best.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Q 2: What is the ruling on certain people reciting Qur'an over Zamzam Water (well that sprung up under the Prophet Isma'il when he was a baby, near the Ka'bah), then giving it to someone to drink in order to be granted specific wishes or for healing?

A: It is reported that the Prophet (peace be upon him) drank from Zamzam Water, used to carry it with him, and encouraged people to drink it saying: (Zamzam Water is for whatever it is drunk for.) On the authority of Ibn 'Abbas: (The Messenger of Allah (peace be upon him) came to the drinking place and asked for water. Al-'Abbas said, 'O Fadl! Go to your mother and bring water from her for the Messenger of Allah (peace be upon him).' The Messenger of Allah (peace be upon him) said, 'Give me water to drink.' Al-'Abbas said, 'O Messenger of Allah! People put their hands in it.' The Messenger of Allah (peace be upon him) again said, 'Give me water to drink.' So, he (peace be upon him) drank from that water and then went to Zamzam Well and there the people were offering water to the others and working at it (drawing water from the well). The Prophet (peace be upon him) said to them, 'Carry on! You are doing a good deed.' Then, he (peace be upon him) said, 'Were I not afraid that other people would compete with you (in drawing water from Zamzam), I would certainly come down to put the rope over this (i.e. his shoulder to draw water).' On saying that the Prophet (peace be upon him) pointed to his shoulder.) (Related by Al-Bukhari) It is also narrated on the authority of Ibn 'Abbas that the Messenger of Allah (peace be upon him) said: (Zamzam Water is for whatever it is drunk for: If you drink it for cure, Allah shall cure you; if you drink it for Hunger, Allah shall satisfy your hunger; if you drink it for thirst, Allah shall quench your thirst. It is the strong strike of Jibril (Gabriel) and the drink of Isma'il.) (Related by Al-Daraqutny and Al-Hakim) Similarly, it is reported that 'Aishah (may Allah be pleased with her) (used to carry Zamzam Water and said that the Messenger of Allah (peace be upon him) used to carry it.) (Related by Al-Tirmidhy)

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There are other reported Hadiths on the excellence and characteristics of Zamzam Water.

Although some of these Hadiths are criticized in respect of authenticity, some scholars ranked them as Sahih (authentic). Moreover, the Sahabah (Companions of the Prophet) acted upon them and people follow them until today. In support of this view, Imam Muslim related in his Sahih (authentic) Book of Hadith that the Prophet (peace be upon him) said concerning Zamzam Water: (It is blessed; it is a food that nourishes.) Abu Dawud reported it with the following addition through an authentic Isnad (chain of narrators): (It is a cure of illness.) As to reciting Qur'an over Zamzam Water, there are no authentic reports that tell us that the Prophet (peace be upon him) recited Qur'an over it and then gave it to any of his Sahabah to drink or rub therewith for fulfilling a wish or for treatment and recovery. The Prophet (peace be upon him) had great blessings and a noble rank and was keen to bring good to his followers. Moreover, he (peace be upon him) went to Zamzam Well many times before Hijrah (the Prophet's migration to Madinah) and during his 'Umrahs (lesser pilgrimages) and Hajj to the Sacred House after Hijrah, but it has not been authentically reported that the Prophet (peace be upon him) advised any of his Sahabah to recite over Zamzam Water. Had reciting over Zamzam Water been permissible, it would have been obligatory upon him to do that, tell Muslims about it and explain it to them as there was no good but he showed it to the Muslims nor evil but he warned them against it. However, there is no objection to reciting over Zamzam seeking cure just as

there is no objection to reciting over any other water. Rather, Zamzam Water should be given priority over normal water as it is a source of blessings and healing according to the cited Hadiths.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Third question from Fatwa no. (1545):

Q3: What is the ruling on people who write some of the Ayahs (verses) of the Qur'an and ask the sick to hang them on their heads or any other part of their bodies claiming that this is a cure while they may or may not charge for this service?

A: The proper view is that writing Ayahs of the Qur'an or any other Du`a' Ma'thur (recorded supplication) and asking the sick to hang them seeking recovery is prohibited. This is due to three reasons:

First, the generality of the Hadith which prohibit wearing amulets without any specification.

Second, Sadd-ul-Dhara'i` (blocking the means leading to sins) as it may lead to wearing amulets which contain something other than the Qur'an.

Third, these Ayahs hung as amulets may be degraded; for instance when entering the toilet and performing Istinja' (cleansing the private parts after defecation). Since it is established that writing Ayahs of the Qur'an or any other Du`a' and hanging it on the sick seeking recovery is prohibited, charging a fee for it is also prohibited.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The seventh question of Fatwa No. 2775 :

Q7: An Imam (one who leads congregational Prayer) wears amulets on which Qur'an is written and makes similar ones for others. However, he leads people in Salah (Prayer). Is it lawful to appoint such a man as an Imam and pray behind him or not?

A: Wearing amulets or other items containing Qur'anic Ayahs is Haram (prohibited) according to the more correct of two opinions held by the scholars. If amulets contain other than the Qur'an, it is even more prohibited. The levels of ruling on this differs according to the intention of the person; it can be major Shirk (major form of associating others in worship with Allah) if one thinks that they have an effect independent of Allah; and it can be minor Shirk, or a Bid'ah (rejected innovation in religion), or a sin. In all cases, it is impermissible to make these things and you should not pray behind such persons who make them or wear them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2749

Q: What is your opinion regarding wearing an amulet or a Hijab (preserver) containing some Ayahs of the Qur'an?

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What I mean is: Is it permissible for a Muslim to carry a Hijab that contains some Ayahs of the Qur'an or not?

A: The Salaf (righteous predecessors) disagreed about the ruling on writing an Ayah of the Qur'an or the whole Qur'an and wearing it on the upper arm or elsewhere to protect against feared harm or to remove adversity. Some of them forbade this and judged them to be amulets that are prohibited to be worn for falling under the general prohibition in the Hadith of the Prophet (peace be upon him): ("Incantations, amulets, and love-charm are Shirk (associating others in worship with Allah).") (Reported by Ahmad and Abu Dawud) They said that there is no evidence that exempts the wearing of particular amulets that contain Qur'an. They also said that wearing amulets containing Qur'an can lead to wearing others objects that do not contain the Qur'an, so prohibiting them certainly blocks the means that may lead to wearing other things.

Thirdly, They are also of the view that the objects containing Qur'anic Ayahs may be worn at improper times like answering the call of nature, performing Istinja' (cleansing the private parts with water after urination or defecation), having sexual intercourse, and other activities, therefore, are subject to desecration. This view was adopted by 'Abdullah ibn Mas'ud and his students. It was also adopted by Ahmad ibn Hanbal, according to what was reported from him, and also many of his contemporaries favored this view and it was confirmed by the later scholars. On the other hand, some other scholars have permitted the wearing of amulets containing Qur'an or Allah's Names and Attributes, such as 'Abdullah ibn 'Amr ibn Al-'Aas, and also Abu Ja'far Al-Baqir and Imam Ahmad, according to another reported narration. They restricted the prohibition of amulets in the Hadith to those that include Shirk. However, the first scholarly opinion has the stronger argument, and is more protective to the 'Aqidah (creed) for guarding the private territories of Tawhid (monotheism) and taking precaution. Regarding what was narrated on the authority of Ibn 'Amr, he used to help his children memorize the Qur'an by writing the Ayahs on tablets and letting them wear these tablets around their necks.

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This was not done with the aim of using them as amulets to ward off harm or bring benefit.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (3040):

Q: Is it permissible to write some Ayahs (Qur'anic verses) on a piece of paper, put it in water and then drink it, or to put such paper under the pillow, or by the door of the house?

A: It is permissible to recite some Ayahs on water for the sick and ask them to drink it, for this is reported from the Prophet (peace be upon him) in Sunan Abu Dawud, Kitab Al-Tib "Chapter on Medicine". However, it is impermissible to wear amulets whether they contain Ayahs of the Qur'an or any other thing, bearing in mind that there are two kinds of amulets:

First, those that contain Ayahs from the Qur'an.

Second, those that contain things other than the Qur'an.

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Our Salaf (righteous predecessors) had two different opinions regarding amulets containing Ayahs from the Qur'an:

First, such amulets are not permissible. This is the view of Ibn Mas`ud, Ibn `Abbas, the apparent meaning of the statements of Hudhayfah, `Uqbah ibn `Amir, and Ibn `Akim. This opinion is also followed by a group of Tabi`un (Followers, the generation after the Companions of the Prophet) such as the followers of Ibn Mas`ud and Ahmad in a narration preferred by many of his followers and ascertained by later scholars. However, this opinion is based on what was narrated by Imam Ahmad, Abu Dawud, and others on the authority of Ibn Mas`ud (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace be upon him) saying, ﴾Spells, charms and love-potions are Shirk (associating others in worship with Allah).﴿ Commenting on this, Shaykh `Abdul-Rahman ibn Hasan Aal Al-Shaykh (may Allah be merciful with him) said in Fath Al-Majid, "This is the proper opinion for three reasons which are very clear:

First, the generality of the prohibition without any specification.

Second, Sadd-ul-Dhara'i` (blocking the means leading to sins) as it may lead to wearing amulets which contain something other than the Qur'an.

Third, these Ayahs worn as amulets may be degraded; for instance when entering the toilet and performing Istinja' (cleansing the private parts after defecation)."

Second opinion: It is permissible to use amulets containing Ayahs of the Qur'an. This is the opinion of `Abdullah ibn `Amr ibn Al-`As, the apparent meaning of what has been narrated by `Aisha (may Allah be pleased with her), and the opinion followed by Abu Ja`far Al-Baqir and Ahmad according to one narration. They all regarded the previous Hadith as referring to amulets that entail Shirk.

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On the other hand, amulets containing other than the Qur'an or the Names and Attributes of Allah are Shirk due to the generality of the Hadith: ﴾Spells, charms and love-potions are Shirk.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa No. 3189 :

Q: What is the ruling on Ruqyah (recitation over the sick for the purposes of healing and protection) and amulets?

A1: Ruqyah is permissible if it is done with Qur'an, the Most Beautiful Names of Allah, prescribed Du'a' (supplications) or what holds their meaning, provided that the person believes that these are just means and that the Only One Who has the power to harm, to benefit or to cure is Allah, may He be Glorified, based on the Hadith of the Prophet (peace be upon him) in which he stated: ﴾There is nothing wrong with Ruqyah so long as it does not involve any Shirk (associating others in worship with Allah).﴿ He (peace be upon him) performed Ruqyah and had it performed for him.

The prohibited Ruqyah is anything other than what we mentioned, as stated by the scholars.

As for wearing amulets, it is impermissible, whether they contain Qur'anic Ayahs or any other inscriptions, based on the general meaning of the Hadiths mentioned in this regard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 3206

Q: What is the ruling on those who practice enchantment? I mean those who write some Ayahs (Qur'anic verses) of the Glorious Qur'an and Allah's Most Beautiful Names in amulets and sell them to people telling them they will protect them. Also, when a child is born or experiences an ailment, they write on a paper then hang it around his or her neck or give it to students claiming that it makes them smart and wise especially in our country and in Africa and some Arab countries.

A: It is unlawful to write anything other than the Qur'an and Allah's Names on a paper or on anything else to be hung around a diseased person's neck, children, or animals to gain recovery or protection from diseases, evil, or envy. Likewise, it is unlawful to give it to students to wear so that they may become smart and understand quickly etc. The Prophet (peace be upon him) called this as Shirk (associating others in worship with Allah) saying: (Whoever wears an amulet commits an act of Shirk.) Also, it is unlawful

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to buy such amulets or to hang them. Similarly, the money taken in return for these amulets is unlawful. It is the duty of those in charge to prevent such amulets and to punish those who write them and those who go to them; they should explain to people that the Prophet (peace be upon him) forbade these amulets and guide them to what is right, so they may stop the unlawful practices.

As for writing Ayahs of the Qur'an and Allah's Names and other authentic forms of Dhikr (Remembrance of Allah) and Du`a's (supplications), it is an issue that is disputed among scholars. Some of the early scholars viewed it as unlawful; others viewed it as permissible. The right view is that it is not permissible because the Hadiths prohibiting wearing amulets are general. Also because its impermissibility would block the means of the use of amulets of anything other than the Qur'an and will protect the Qur'an and Allah's Names from being used in what does not befit them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Third question from Fatwa No. 4393

Q 3: Is it permissible for a sick person to wear an amulet which contains Du`a's (supplications) reported by the Prophet, some noble Ayahs (Qur`anic verses), phrases of making Tawassul (supplicating to Allah through a means) by Awliya' (pious people), Sahabah (Companions of the Prophet) and righteous people or something of the sort which contains strange non-Arabic words or

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star drawings or bears the names of the Prophet (peace be upon him) for the purpose of averting harm or bringing benefit. I also want to tell you that my mother is used to going to soothsayers who design these articles. They tell her that the whole family is bewitched but we do not obey her or believe what she says. She may mix the medicine they give her with our food and drink. She may also put the amulets in our clothes without our knowledge. When we found amulets with our names written on them, we disapproved of it but she did not care.

A: Firstly: It is forbidden for a person to wear an amulet, put it in their clothes or hang it in a house thinking that it provides benefit or prevents harm. Wearing it is an act of Shirk (associating others in worship with Allah) as it falls in the category of prohibited amulets. This prohibition is implied in the general meaning of the Hadith in which the Prophet (peace be upon him) said: (Spells, charms and love-potions are Shirk.) In another Hadith the Prophet (peace be upon him) said: (Whoever wears an amulet commits an act of Shirk) .

Secondly: We appreciate the advice you gave to your mother and your disapproval of what she did. You should keep advising and directing her and disapproving of her un-Islamic practices respectfully. May Allah guide her to make Tawbah (repentance to Allah) from these Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) acts. You are not to blame for what she does,

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but you should advise her not to do it again and keep disapproving of it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 4184 :

Q: My Qur'an teacher and my mother's great-grandfather died. They used to inscribe Ayahs of the Qur'an on rings and give them to people. Before their death they urged me to continue reciting the Qur'an. I continued to do so until my Lord made me understand Tawhid (monotheism) which made me realize that they did something wrong. Can I supplicate to Allah to have mercy upon them and forgive them? Peace, mercy and blessings of Allah be upon you.

A: Writing Ayahs of the Qur'an to be worn as amulets is impermissible, as is wearing them for protection, healing, or repelling harm, according to the most correct scholarly opinion. However, you may ask for mercy and forgiveness for your teacher and grandfather, even if they used to do so, because this is not considered an act of Shirk (associating others in worship with Allah), but it is only impermissible,

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unless you are aware of anything else which they used to do that renders them disbelievers; such as calling upon the dead, seeking the support of Jinn (creatures created from fire), and such practices related to Al-Shirk-ul-Akbar (major form of associating others in worship with Allah). In this case, you should not supplicate to Allah to forgive them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 3529

Q 2: A person wrote amulets to another in return for a fee, but the latter learned afterward that wearing amulets is impermissible in Islam. Should he pay to the writer of these amulets his fees or not?

A: It is prohibited to wear amulets whether it contains Qur'anic Ayahs (verses) or any other. Since wearing them is prohibited, then it is not permissible to receive or pay money for writing them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The seventh question of Fatwa no. 5006

Q 7: A man wrote only some Ayahs (Qur'anic verses) on a piece of paper for a sick person and told him: "When you return home, hammer a nail into every word of these Ayahs as ﴾Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.]﴿ ﴾This is the Book (the Qur'ân), whereof there is no doubt.﴿ **He pronounces some words upon the letter "A" (Alif) and then hammers it with a nail and so on. Then, he conceals this paper for ten or fifteen days. Is this a kind of Shirk (associating others in worship with Allah)? Is this considered a kind of amulet? Is it permissible to do so?**

A: It is not permissible to do this as it is one kind of amulets that the Prophet (peace be upon him) forbade. He (peace be upon him) said: ﴾ Anyone who wears an amulet, may Allah not fulfill it (i.e., his want) for him, and anyone who wears a sea-shell, may Allah not give him peace. ﴿ It was said in another narration: ﴾Anyone who wears an amulet commits an act of Shirk.﴿

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and his Companions.

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The second question of Fatwa No. 6724 :

Q2: Is it permissible to place a piece of cloth, leather, or something similar on the abdomen of a suckling child or an adult? This is a common practice in the southern region. Please advise me regarding this.

A: If this piece of cloth or leather is used as an amulet to bring benefit or repel harm, this is Haram (prohibited). It may even be Shirk (associating others in worship with Allah). If it is for a legitimate purpose, such as holding the navel or supporting the back of the baby, there is nothing wrong with this.

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The third question of Fatwa no. 2853

Q 3: Is it permissible to perform Salah (prayer) behind an Imam (the one who leads congregational Prayer) who writes amulets?

I must say that this man does not write these amulets for magic purposes, but for little affairs like headaches, getting newborns to nurse...etc.

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Please clarify this matter to me, especially that some scholars say that he is considered a Mushrik (one who associates others with Allah in worship), and therefore it is not permissible to perform Salah behind him.

A: It is permissible to perform Salah behind one who makes amulets with Ayahs of the Qur'an or prescribed supplications. However, he should refrain from writing these amulets as it is not permissible in Islam to wear them. If these amulets contain anything involving Shirk (associating others in worship with Allah), then it is not permissible to perform Salah behind the person who makes them. Whoever is aware of its ruling should advise such person that this is an act of Shirk.

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The eighth question of Fatwa No. 4503 :

Q8: Is it permissible to offer Salah (Prayer) while wearing amulets or not?

A: Scholars have unanimously agreed on the prohibition of wearing amulets if they contain anything other than Qur'an, but there is disagreement about when Ayahs of the Qur'an are inscribed on them. Some have permitted wearing them, while others prohibit it. However, prohibition is the more preponderant scholarly opinion, as the general meaning of Hadiths support this and it also serves to block the means that may lead to sins.

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Accordingly, it is impermissible and even more a priority not to wear them during Salah.

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First question from Fatwa No. 4405

Q 1: Someone enquires about a paper that they attached to their letter. They say that this paper contains some superstitions, forms of Shirk (associating others in worship with Allah), and some Ayahs (Qur'anic verses). They mention that people rush to make copies of that paper and have false beliefs in it. The paper is sent to us in order to reveal its falsehood and publish its refutation among people in a suitable way.

A: This paper contains some Ayahs and Surahs (Qur'anic chapters). It also contains about three pages that were written by the author concerning the benefits of this paper that he called "Hijab Al-Hisn Al-Hasin" (the amulet of the complete protection) and five pages from the sayings of some of `Arifs (Sufis who reached a high degree of worship) about the benefits of this amulet and making Tawassul (supplicating to Allah through a means) that Allah avails with it through the blessings of Prophet Muhammad (peace be upon him). It also contains the Ayahs that are called Al-Sab` Al-Munjiyat (the seven rescuing verses) according to their own opinion. All that is an abhorred Bid'ah (rejected innovation in religion) for certain reasons:

Firstly: This paper contains Du`a's (supplications) to Allah with the blessings of the Prophet (peace be upon him) in order to bring benefit to and remove harm from whomever wears it as an amulet. This is forbidden as it is an avenue that leads to Shirk.

Secondly: The claim made by the author of this paper along with some of the 'Arifin that this amulet brings benefits is just a conjecture that has no evidence. Such claim contradicts Shari`ah (Islamic law) as it is a kind of Shirk. Alleging that this paper is a complete protection is a falsehood. Allah is the only One who gives protection. There is no true evidence in the Book of Allah or in the Sunnah (whatever is reported from the Prophet, peace be upon him) that this paper is a complete protection.

Thirdly: Wearing this paper is like wearing an amulet. It is Shirk that contradicts perfect Tawakkul (putting trust in Allah) whether words from the Qur'an or other things are used. The paper in question does not contain only Qur'an but other things as well. Therefore, wearing it as an amulet is prohibited. Then, how is it that some people call it Al-Hisn Al-Hasin?

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The first question of Fatwa No. 9868 :

Q1: Is it permissible to wear a chain for self-protection, or use it for marketing commodities, or to present it to a girl as an offer of marriage?

A: First: It is impermissible to use a chain as an amulet to protect oneself or to market commodities and the hypocrisy practiced in such marketing.

Second: You may give a gold chain for instance to your fiancée as a gift, not on the basis that it brings benefit or repels harm.

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Fatwa No. 10536

Q: When a woman gives birth to a baby, she would hang a metal rod for forty days thinking that this piece of metal will protect her from Jinn (creatures created from fire). Women believe that this metal will benefit them rather than Allah Who has created them. I had a debate with my mother and wife about this. What is your advice to my mother and wife? I hope that your advice will solve this common problem among the tribes of Zefar. Thus, please advise the Muslim women who think

that this piece of metal can bring benefit or cause harm. Advise me in this regard in detail please, so I can invite people to adhere to the right path. Likewise, a circumcised boy stays for forty days without Sawm (Fast) or Salah (Prayer) wearing that piece of metal. I need advice based on religious evidences as soon as possible. May Allah reward you with the best for the efforts you exert for Islam and Muslims.

A: Among the kinds of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah) that takes a person out of the fold of Islam is the act of hanging a piece of metal by a woman during the postpartum period or by a circumcised person as a charm to bring benefit or prevent evil. Allah (Exalted be He) says: ﴾And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴿ On the authority of `Imran ibn Husayn (may Allah be pleased with him): ﴾The Prophet (peace be upon him) saw a man with a gold amulet in his hand. He then asked: What is that? He replied: A protection from weakness. The Prophet (peace be upon him) said: 'Cast it off, for verily, it would only increase your weakness and if you die wearing it, you will never succeed.'﴿ Also on the authority of `Uqbah ibn `Amir (may Allah be pleased with him) that the Prophet (peace be upon him) said in a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration): ﴾"Whoever wears an amulet to prosper, may Allah prevent his prosperity and whoever wears a mascot for good luck, may Allah debar his luck."﴿ (Both the two previous Hadiths are related by Ahmad). In another narration: ﴾Whoever wears an amulet commits an act of Shirk (associating others in worship with Allah.﴿

Indeed, you have done well in advising your people and caring about guiding them to abandon this Bid`ah Shirkiyyah (rejected innovation in religion which is tantamount to associating others in worship with Allah); May Allah reward you with the best.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Second and the third questions from Fatwa No. 181

Q 2: Is it permissible to eat from the meat of the animals slaughtered by those who testify that La ilaha illa Allah (there is no deity but Allah), perform Salahs (Prayers), pay Zakah (obligatory charity) and perform Hajj (Pilgrimage) but wear amulets with or without Ayahs (Qur'anic verses)?

A: If the amulets contain Qur'an or some of the Names and Attributes of Allah, then it is permissible to eat from the meat of the animals slaughtered by those who wear them. But if the amulets contain any other writing, then reference should be made to the report narrated by Ahmad and Abu Dawud on the authority of Ibn Mas`ud (may Allah be pleased with him) who said: "I heard the Messenger of Allah (peace be upon him) saying: (Spells, charms, and love-potions are acts of Shirk 'associating others in worship with Allah'".) This is a proof that such acts are forms of Shirk. The meat of animals slaughtered by those who commit these acts is impermissible to eat, for they are Mushriks (people who associate others in worship with Allah) if they believe that spells may benefit or harm them. If they believe that they are just causes and Allah is the Beneficent and the One Who can cause harm, wearing them is considered an act of Al-Shirk-ul-Asghar (minor form of associating others in worship with Allah). You may abandon sharing their food to discourage them from wearing them.

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(Part No. 1; Page No. 330)

Q3: Does wearing amulets containing Ayahs (Qur'anic verses) and other writings make someone a Kafir (disbeliever)?

A: There are two types of amulets that people wear:

The first of which contains Ayahs.

The second of which contains writing other than the Qur'an.

If they contain the Qur'an, the Salaf (righteous predecessors) had two different opinions regarding them:

The first opinion was that it was not permissible to wear them. This was the opinion of the students of Ibn Mas`ud and Ibn `Abbas. It is also the apparent meaning of the opinion of Hudhayfah, `Uqbah ibn `Amir, and `Abdullah ibn `Ukaym. It is also the opinion of a group of Tabi`un (Followers, the generation after the Companions of the Prophet), among which were the students of Ibn Mas`ud. This is also the opinion of Ahmad in a narration that was chosen by many of his students, and confirmed by recent scholars. This opinion is based on what was narrated by Imams Ahmad, Abu Dawud, and others on the authority of Ibn Mas`ud (may Allah be pleased with him) who said, "I heard the Messenger of Allah say, ((Illegal) Ruqyah (saying supplications over the sick seeking healing), amulets, and love charms are Shirk (associating others in worship with Allah).) Shaykh `Abdul-Rahman ibn Hasan Al Al-Shaykh (may Allah be merciful with him) mentioned in "Fath Al-Majid", "This is the correct opinion for three obvious reasons:

Firstly: Due to the generalization of the prohibition with no specification.

Secondly: Due to Sadd Al-Dhara'i` (blocking the means leading to sins), as it may lead to wearing amulets that contain something else.

Thirdly: If someone wears one of them, they will debase it, for example, by wearing it when going to the bathroom or while performing Istinja' (cleansing the private parts with water after urination or defecation), and at other such times.

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The second opinion was that it is permissible, and this is the opinion of `Abdullah ibn `Amr ibn Al-`As and it was based on what was reported on the authority of `A'ishah. It is also related to be the opinion of Abu Ja`far Al-Baqir and Ahmad in one of his narrations. They maintained that the Hadith refers to amulets that contain Shirk.

If an amulet contains writings other than the Qur'an or the Names and Attributes of Allah, it will be considered as Shirk, based on the general meaning of the Hadith, ((Illegal) Ruqyahs, amulets and love charms are Shirk.)

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Seventh question from Fatwa no. (4798):

Q7: Dear Shaykh, a sheet of paper was thrown onto the road, and I wanted to remove it but I checked it first to know whether it contained Qur'an. Please give me a detailed explanation for the content of that paper and tell me if it is lawful or not? The paper read: "This should be engraved in a golden ring, perfumed with aloes (wood) and ambergris and worn in a state of full purification. Then, Allah's Names "Aly 'Azhim (the Most High, the Most Great) should be mentioned

1130 times after every obligatory Salah (Prayer) for one week starting from Fajr (Dawn) Prayer of the first Friday of the month and ending on Thursday after `Isha' (Night) Prayer. Thereupon, the Two Names should be mentioned after every obligatory Salah as much as you can. This will uncover for you wonderful and invaluable secrets that should not be enclosed to anybody, including your son, lest they are misused to harm the servants of Allah."

A: It is not permissible to do any of what is mentioned in the question or to use it as a charm or an amulet. It is impermissible to act upon it because it is an unknown engraving and may entail acts of Shirk (associating others in worship with Allah). It contains a form of Dhikr (Remembrance of Allah) that is not Shar`y (Islamically lawful) that is defined by a time and a number not established by Shari`ah (Islamic law). Moreover, the paper in question calls for saying Dhikr with two unknown names. All this is unlawful and should not be followed. Whoever takes part in this matter should stop at once by giving up these forms of Dhikr, erasing the engravings made on the ring, abandoning perfuming it with aloes and ambergris, and doing Tawbah (repentance to Allah). We ask Allah to grant us well-being and safety.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 1; Page No. 333)

Prostration to anyone or anything other than Allah

(Part No. 1; Page No. 334)

Second question from Fatwa No. 4400

Q: What do you think of the claim of some People that whoever commit themselves to the Message of Muhammad (peace be upon him) and face the Qiblah (direction faced for Prayer towards the Ka`bah) in Salah (Prayer) is a Muslim and even if they make Sujud (Prostration) to their shaykhs, they will not be considered Kafirs (disbelievers) or be called Mushriks (people who associate others in worship with Allah). These people even claim that Muhammad ibn `Abdul-Wahhab was wrong when he stated that those who commit polytheistic acts will be consigned to eternal punishment unless they repent. They maintain that the Mushriks among Muslims will be tortured (for a while) then will enter Jannah (Paradise). None of the followers of Muhammad i.e. Muslims will remain eternally in Hell."

A: Those who believe in the message of Muhammad (peace be upon him) and in the ordinances of shari`ah (Islamic law), and make Sujud to anyone other than Allah e.g. a Waliy (pious man), a dead person, or a shaykh are considered apostates and Mushriks even if they utter the two testimonies of faith in their Sujud because they act contradictory to their utterances. But they may be excused for their ignorance, and should not be punished until they have been informed. When the evidence is brought forth, they should be given a three-day respite to review the situation in the hope that they may do Tawbah (repentance to Allah). If they insist on offering Sujud to anyone other than Allah after being informed, they should be sentenced to death

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for apostasy, because the Prophet says: ﴾When a Muslim discards his religion, kill him.﴿ (Related by Al-Bukhai in his Sahih (authentic) Book of Hadith on the authority of Ibn `Abbas, may Allah be pleased with them both). The Information and the establishment of evidence are just to excuse them before applying the punishment not to call them Kafirs only after clarifying the matter for them. Indeed, they are called Kafirs once they make Sujud, vow, or give offerings to anyone other than Allah. Qur'an and Sunnah (whatever is reported from the Prophet) indicated that whoever dies as a Kafir (disbeliever), will not be forgiven and shall abide in Hell forever, because Allah (the Exalted) says: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ and His saying: ﴾It is not for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building,), while they witness

against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide.)

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Fourth question from Fatwa No. 4360 :

Q 4: Is it true that a person who testifies that Allah is the Creator and Provider,

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and that Muhammad (peace be upon him) is Allah's Messenger, and performs Salah (Prayer) is a Muslim even if they make Sujud (Prostration) to their shaykh and offer sacrifices for people other than Allah?

A: Making Sujud and sacrificing for anyone other than Allah is Shirk (associating others in worship with Allah). People who indulge in any of these practices after being aware of the ruling of doing so, are Mushriks (people who associate others with Allah in worship) and Kafirs (disbelievers). Allah will not accept any of their deeds even if they offer Sawm (Fast) and Salah. Deeds of Mushriks are rejected. Moreover, if they die in this case, Allah will not forgive them. Allah (Exalted be He) says: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ Allah also says, ﴾Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.﴿ Also Allah (Exalted be He) says: ﴾But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴿ But if they return to Allah in sincere Tawbah (repentance to Allah) before death, Allah will forgive them, as Allah (may He be praised) says: ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins.﴿ Muslim scholars unanimously agree that this Ayah (Qur'anic verse) speaks about repentant people. As for the Ayah of Surah Al-Nissa': ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ , it speaks about the unrepentant people,

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namely, those who died in Kufr (disbelief) and sin. May Allah protect us from that.

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The Seventh Question of Fatwa No. 9868 :

Q7: Is it permissible to perform Ruku' (bowing) to one's parents?

A: This is impermissible and is tantamount to Shirk (associating others in worship with Allah). Ruku' is a form of worship, just like Sujud (prostration); therefore, it is impermissible to bow or prostrate before anyone other than Allah the Exalted.

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Swearing by other than Allah

(Part No. 1; Page No. 340)

Fatwa no. 436

Q: I had a discussion with a Muslim brother concerning the impermissibility of swearing by other than Allah.

In this discussion I told him that based on what I have studied, swearing by other than Allah is Shirk Asghar (minor form of associating others in worship with Allah), as Shaykh Muhammad ibn 'Abdul-Wahhab explained it in his book: Al-Shirk-ul-Asghar is to swear by other than Allah, such as when a person says, 'I have none except Allah and you', or 'I put my trust in Allah and you' ...etc. However, he said: It is permissible to swear by the Qur'an because it is one of Allah's Attributes. There are numerous opinions held by some practitioners of Ijtihad (juristic effort to infer expert legal rulings) supporting his view. We would like the Committee to issue a Fatwa regarding this matter, for we know that they depend on the Sahih Hadith (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), may Allah reward you!

A: Swearing by any other than Allah, such as saying: "What Allah wills and you will", "I have none except Allah and you" and so on: if the people who make such oaths glorify in their hearts the creatures that they swear by the same as they glorify Allah, this is Shirk Akbar (major form of associating others in worship with Allah). If these people are ignorant of the ruling, they should be informed; but, if they willfully persist after knowledge, then they and those already aware of the ruling are alike; they are both committing an act of major Shirk.

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The case is the same when saying, "What Allah wills and you will" or "Had it not been for Allah and you"; if they believe that what they are swearing by is a partner with Allah and that nothing takes place except by Allah's and this person's will. They should be informed of the ruling, if they are ignorant; but, if they willfully persist after knowledge, then they and those already aware of the ruling are alike; they are both committing an act of major Shirk. On the other hand, if people swear by other than Allah verbally and do not glorify whatever they swear by in their hearts, and also when they say, "What Allah wills and you will" or "Had it not been for Allah and you" out of ignorance, then they should be informed of the ruling. If they willfully persist after knowledge, then they and those

already aware of the ruling are alike; they are both committing an act of minor Shirk. This does not mean that a Muslim becomes lenient towards this, for Al-Shirk-ul-Asghar is the gravest of major sins after Al-Shirk-ul-Akbar. Ibn Mas'ud (may Allah be pleased with him) said, (I would rather swear by Allah falsely than swear by other than Him in truth.) Making false oaths is one of the major sins, but Ibn Mas'ud regarded Al-Shirk-ul-Asghar as graver; the secret behind this lies in the fact that swearing entails glorifying the thing sworn by, that is the essence of the word. On the other hand, the function word "and" in the phrase, "What Allah wills and you will" indicates connection and equality between what is before and after it, whereas Allah (Glorified and Exalted be He) states (what means): (There is nothing like Him; and He is the All-Hearer, the All-Seer.) As to swearing by the Qur'an, it does not fall under the category of oaths sworn by other than Allah, because the Qur'an is the Word of Allah (Glorified and Exalted be He) and His Speech is one of His Attributes.

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The lawful oath is to swear by Allah, His Names, or His Attributes. The Prophet (peace be upon him) said, ("Whoever swears (an oath), should swear by Allah or else remain silent.") Related by Al-Bukhari on the authority of 'Umar.

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Fatwa No. 508

Q: A man wanted to purchase some goods from a merchant, so the latter gave him three different models to choose from. The man asked him to tell honestly which was the best, so the merchant said, "Honestly, this is the best one." Neither of them intended by this to swear by honesty, they merely wanted to entrust each other with the duty of telling each other the truth. Is this considered Kufr (disbelief) and atheism?

A: If none of them intended by the word "honestly" swearing by other than Allah, but just entrusting his Muslim brother with telling him the truth, there is nothing wrong with this at all. However, they should not have used this expression which in a literal sense means swearing by honesty.

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If their intention was swearing by honesty, it is considered swearing by other than Allah, which is a form of Al-Shirk-ul-Asghar (minor form of associating others in worship with Allah), and one of the major sins. 'Umar Ibn Al-Khattab (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, ﴾Whoever swears by anything other than Allah has committed Kufr (disbelief) or Shirk (associating others in worship with Allah).﴿ He (peace be upon him) also said, ﴾Whoever swears by honesty is not one of us (i.e. the Muslims).﴿ Ibn Mas'ud (may Allah be pleased with him) said, "I would rather swear by Allah falsely than swear by other than Him in truth."

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First question from Fatwa No. 1332

Q 1: What is the ruling on swearing by anyone or anything other than Allah? Is it Shirk (associating others in worship with Allah) or not?

A1: Swearing by anyone or anything other than Allah, whether it is an angel, a prophet, a waliy (pious person) or any other creature, is forbidden. It is reported on the authority of Ibn `Umar (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him)

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﴾found `Umar ibn Al-Khattab amongst the riders and he was swearing by his father. Allah's Messenger (peace be upon him) called them (saying): "Allah (may He be Glorified and Exalted) has forbidden you that you take oath by your father. Whoever wants to swear should swear by Allah or keep quiet."﴿ Ibn 'Umar reported another narration where the Prophet (peace be upon him) said: ﴾If anybody has to take an oath, he should swear only by Allah.﴿ The people of Quraysh used to swear by their fathers. The Prophet said: ﴾Do not swear by your fathers.﴿ (Related by Muslim and others). The Prophet (peace be upon him) forbade swearing by others than Allah. Prohibition means forbiddance. Moreover, it was reported that the Prophet (peace be upon him) called it Shirk. `Umar ibn Al-Khattab (may Allah be pleased with him) reported that the Prophet (peace be upon him) said: ﴾He who swears by anything other than Allah is committing an act of Shirk.﴿ (Related by Ahmad with an authentic Sanad "chain of narrators", and Al-Tirmidhy, who considered it to be Hasan "a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish", and Al-Hakim , who considered it to be a Sahih "a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish"). It was reported on the authority of Ibn `Umar that the Messenger of Allah (peace be upon him) said: ﴾He who swears by anyone other than Allah is a disbeliever or a Mushrik (one who associates others with Allah in worship).﴿ Scholars considered it to be Al-Shirk-ul-Asghar (minor form of associating others in worship with Allah) and said that this is a minor form of Al-Kufr Al-Akbar (major form of disbelief) that drives one away from Islam. Therefore, it is one of the most grievous major sins. Ibn Mas`ud (may Allah be pleased with him) said: "It would be better for me to falsely swear by Allah than to swear by anyone other than Allah." This is also backed up by what was reported by Abu Hurayrah

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that the Prophet (peace be upon him) said: ﴾Whoever amongst you swears, (mistakenly) in his oath 'By Al-Lat and Al-'Uzza, then he should say, La ilaha illa Allah 'there is no deity but Allah'. And whoever says to his companions, 'Come let me gamble' with you, then he must give something in charity (as an expiation for such a sin).﴿ (Related by Muslim and others). The Prophet (peace be upon him) commanded Muslims who swore by Al-Lat and Al-'Uzza to say La ilaha illa Allah. Swearing by anyone other than Allah contradicts the perfection of Tawhid (Oneness of Allah). Moreover, it also includes glorifying someone other than Allah with attributes that are due only to Allah as oaths. Some Hadiths that contain swearing by fathers were reported before that prohibition was revealed as it was used by Arabs in Jahiliyyah (pre-Islamic time of ignorance).

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Fatwa no. (1779):

Q: What is the Islamic ruling on a person who seeks help from the Jinn (creatures created from fire) to learn the Ghayb (the unseen) by means of Darb Al-Mandal (old Egyptian form of clairvoyance), for example?

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What is the Islamic ruling on hypnosis, through which the hypnotist has power over the hypnotized person and has the ability to influence them, make them abandon a forbidden act, cure them from a psychological illness, or make them carry out their orders?

What is the Islamic ruling on saying "By so-and-so..."? Is it a type of an oath or not? Please, advise us!

A: Firstly, knowledge of the Ghayb is Allah's Province. None of His Creation, whether from among the Jinn or others, knows the Ghayb, except that which Allah reveals to whom He wills from among His Angels or Messengers. Allah (Exalted be He) says: (Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh") Allah (Exalted be He) also says in regard to His Prophet Sulayman (Solomon, peace be upon him) and the Jinn who were subjugated to him: (Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.) And Allah (Exalted be He) says: ("(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen).") (Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.) It is confirmed on the authority of Al-Nawwas ibn Sam`an (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said,

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(When Allah (may He be Exalted) wants to reveal something, He speaks through the Revelation, and the heavens begin to tremor,) or he said, (shake strongly, fearing Allah (may He be Glorified and Exalted). When the inhabitants of the heavens hear this, they are stunned and fall down in Sujud (prostration) to Allah. Jibril (Gabriel, peace be upon him) is the first one to raise his head and Allah tells him what He wishes to reveal. Jibril passes the angels, and each time he passes one heaven, its angels say, 'O Jibril! What does our Lord say?' He replies, 'He said the truth and He is the Most High, the Greatest.' All the angels repeat what Jibril said, until he conveys the revelation to where Allah (may He be Glorified and Exalted) has ordered him to.) In the Sahih (authentic) book of Hadith, it is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ("When Allah decrees an order in the heaven, the angels beat their wings surrendering to His Words, and it sounds like chains on rock when they do that. (So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great.") The stealthy listeners

(devils) hear this, and these stealthy listeners are like this, one over the other." Sufyan, a sub-narrator, demonstrated this by holding his palm up and showed his fingers with his hand. "He (a stealthy listener) hears a word and conveys it to whoever is below him, and the one under him conveys it to the one below him, until the last of them conveys it to a sorcerer or soothsayer. Sometimes a shooting star strikes a devil before they can convey the word, and sometimes they have conveyed it before it has reached them, in which case they add a hundred lies to it. The people will then say: 'Did he (i.e. the sorcerer) not tell us this date, and such-and-such, and such-and-such?' And they believe these words that he heard from the heavens.")

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It is therefore not permissible to seek help from the Jinn or any other creature to learn the Ghayb, whether through supplicating to them and flattering them, using Darb Al-Mandal, or by any other means. These actions are Shirk (associating others in worship with Allah), because they are types of `Ibadah (worship). Allah has told His Servants to devote worship to none but Him, saying: (You (Alone) we worship, and You (Alone) we ask for help (for each and everything).) It is confirmed that the Prophet (peace be upon him) said to Ibn `Abbas, (If you ask, ask Allah; and if you seek help, seek help from Allah.)

Secondly, hypnosis is a type of soothsaying, in which a hypnotist seeks the help of a Jinn and makes him overpower a hypnotized person and talk through him. The Jinn gives the hypnotized person power to do certain actions, if he agrees to obey the hypnotist and is truthful with him in return for mutual benefits. Accordingly, the Jinn causes the hypnotized person to obey the hypnotist in any actions or to give any information asked from him, if it is being honest with the hypnotist. It is therefore not permissible to utilize hypnosis or to use it to find a stolen or lost object, to cure a sick person, or to do anything through a hypnotized person. In fact, this is Shirk, due to what was previously mentioned and because it entails resorting to other than Allah in matters that are beyond those ordinarily permitted by Allah for His Creation.

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Thirdly, saying: "By so-and-so..." can either be an oath, meaning: "I swear to you by so-and-so," or a type of Tawassul (supplicating to Allah through a means) through a person or by his honor. It is not permissible to use these words with either of these meanings.

As to the first, it is not permissible to swear by a person to another person, so swearing by someone to Allah (Exalted be He) is even more prohibited. In fact, the Prophet (peace be upon him) ruled that swearing by other than Allah is Shirk. He said, (Anyone who swears by other than Allah has committed Shirk.) Related by Ahmad, Abu Dawud, Al-Tirmidhy, and Al-Hakim who authenticated it.

As to the second, it is not permissible to use this because the Sahabah (Companions of the Prophet, may Allah be pleased with them) did not perform Tawassul by the Prophet (peace be upon him) or by his honor, whether during his lifetime or after his death. They did not do that, despite being the most knowledgeable of his status with Allah and honor, and of the Shari`ah (Islamic law). They faced many difficulties during the lifetime of the Prophet (peace be upon him) and even after his death, but they turned to Allah and supplicated to Him to relieve their distresses. If Tawassul by the Prophet (peace be upon him) or his honor was permissible, he would have taught it to his Sahabah himself, because he left nothing that may bring people closer to Allah without ordering it or guiding to it. The Sahabah (may Allah be pleased with them) would have also performed it, as they were keen to act on what had been made lawful for them, especially during times of distress. As there is no evidence of the Prophet's permission and guidance regarding such an act or the

Sahabah's observance of it, this shows that

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it is not permissible. What is confirmed from the Sahabah (may Allah be pleased with them) is that they performed Tawassul to Allah through the Prophet (peace be upon him) supplicating to his Lord for them, on their request, as he also did for Istisqa' (Prayer for rain) and on other occasions. When the Prophet (peace be upon him) died, `Umar (may Allah be pleased with him) said, when he went out for Salat-ul-Istisqa', ("O Allah! If we were suffering from a drought, we would supplicate to You by our Prophet and you would send us water, and now we perform Tawassul to You through the uncle of our Prophet to send rain to us." And He sent rain.) He meant Al-`Abbas who actually supplicated to His Lord for them; he did not make Tawassul by the honor of Al-`Abbas, because the honor of the Prophet (peace be upon him) was greater than that of his uncle's during his lifetime and remained so even after his death. If `Umar had wanted to perform Tawassul, he would have made it by the honor of the Prophet (peace be upon him) instead of his uncle's, but he did not. Furthermore, Tawassul by the honor of the prophets and any of the pious people is a means leading to Shirk, as has been shown in reality and trials. Therefore, this is forbidden to block a means leading to Shirk and to protect Tawhid (belief in the Oneness of Allah).

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Fatwa no. (3760):

Q: Is it permissible to swear by other than Allah?

A: It is not permissible to swear by other than Allah, for the Prophet (peace be upon him) said, ﴾Truly! Allah, the Exalted, forbids you to swear by your fathers. If someone has to take an oath, they should swear by Allah or be silent.﴿ This Hadith is agreed upon (narrated by Al-Bukhari and Muslim). In another narration by Abu Dawud and Al-Nasa'y on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said, ﴾Do not swear by your fathers, nor by your mothers; and swear by Allah only when you are being truthful.﴿ Moreover, Abu Dawud and Al-Tirmidhy narrated with a Sahih (authentic) Isnad (chain of narrators) that the Prophet (peace be upon him) said, ﴾Anyone who swears by other than Allah has committed Kufr (disbelief) or Shirk (associating others in worship with Allah).﴿

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Fatwa no. 4767

Q: The Secondary Postal Institute in Riyadh noticed the following statement: (the Scout Promise): "I promise on my honor to do my best to fulfill my duty towards Allah, my Country, and the King; to help people at all times, and to obey the Scout Law." This statement is written in the Scout Handbook, which is issued by the Arabian Scouts Association. We have attached a copy of the cover, the introduction, and the page (23) containing the statement mentioned above, in the hope that you will examine them and give us a legal opinion on the validity of this Scout Oath, so that we can either approve or amend it according to the legal ruling. I would like to take this opportunity to express our gratitude and appreciation for the efforts you exert to serve Islam. May Allah guide us all to the straight path!

A: Firstly: It is Haram (prohibited) to swear by other than Allah, such as swearing by one's father or chief, or by the honor or glory of someone, or anything similar, for it is authentically reported that the Prophet (peace be upon him) said, ("Anyone who has to take an oath should swear by Allah or else remain silent.") (Agreed upon by Al-Bukhary and Muslim). He also said, ("Anyone who has to take an oath should only swear by Allah.") (Reported by Al-Nasa'y). And he (peace be upon him) said, ("Anyone who swears by other than Allah has committed Shirk (associated others in worship with Allah).")

Secondly: Muslims should not equate Allah with anything else, such as one's country, king, or chief, when making a pledge to serve them.

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They should say instead: "I vow by Allah, to do my best to fulfill my duty towards Allah Alone; and then to serve my country and help people; and to act upon the scout law, as long as it does not contradict the Law of Allah (Exalted be He)."

Thirdly: Actions must always be done in accordance with the Law of Allah (Exalted be He); therefore, it is not permissible to make a pledge to absolutely obey the laws of a certain state, sect, or a group of people.

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Second question from Fatwa No. 4876

Q 2: Is it permissible to perform Salah (Prayer) behind a person who swears by anyone other than Allah, wears amulets and follows a Sufi Shaykh?

A: Swearing by anyone other than Allah may be an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah) or Al-Shirk-ul-Asghar (minor form of associating others in worship with Allah) depending on the intention of the person who swears. The same ruling applies to wearing amulets, it may be an act of Al-Shirk-ul-Akbar and it may be

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an act of Al-Shirk-ul-Asghar. The ruling on following one of the Sufi Shaykhs differs according to the person's `Aqidah (creed). You did not clarify his `Aqidah in the question. But this Imam should be advised to abandon any deed that displeases Allah. If he accepts the advice, there is no harm, but if he insists, you should pray behind another one.

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Fatwa No. 4950

Q: Someone claims that it is permissible to swear by the Qur'an. They do not mind swearing by the Mus-haf (Arabic copy of the Qur'an). We advise them but they do not accept our advice. What is your opinion regarding this matter?

A: It is permissible to swear by Allah, His Attributes, and the Qur'an which is the Word of Allah and one of His Attributes. Therefore, it is permissible to swear by it if someone intends by swearing the Words contained therein. However, if they intend to swear by the papers of the Mus-haf and the ink, then it is not permissible, because papers and ink are created objects and it is not permissible to swear by created objects. The Prophet

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(peace be upon him) said: (Whoever has to take an oath should swear by Allah or remain silent. (i.e. He should not swear by other than Allah.)) .

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The fourth and fifth questions of Fatwa no. (6261):

Q4-5: When there occurs a dispute between two people, some old men try to settle it down. If one of the disputers denies it has been settled, he is to swear by one of the pious shaykhs. They take the Mushaf (Arabic copy of the Qur'an) and go to the grave. Some of the swearer's relatives go with him to confirm the oath he takes. They believe that if that person does not tell the truth at the time he swears, he will be doomed. Please inform us of the Shari`ah ruling in this regard. It is also a common custom that if there arises a quarrel between people of one tribe, a person will reconcile between them. While making reconciliation, he orders one of the two parties to slaughter an animal and pay ten pounds until the other party becomes satisfied.

A: It is not permissible to swear by other than Allah because many authentic evidences have been reported prohibiting it. Swearing by a pious shaykh falls under swearing by other than Allah. Anyone in this habit should be advised and informed of its prohibition. It will be an act of major Shirk (associating others in worship with Allah)

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if anyone swears with the intention of revering that shaykh in a manner only befitting to Allah (Glorified and Exalted be He). Taking oaths at graves is an impermissible act of Bid`ah (rejected innovation in religion) and a means leading to Shirk.

There is no harm if one of the two quarreling parties agrees to slaughter an animal or pay some pounds to the other party for the sake of reconciliation.

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Fatwa no. 8999

Q: Many people here in Sudan swear by shaykhs and shrines. This may also happen inside the Shar'y (Islamic legal) courts, because when the judge asks the defendant to swear on the Qur'an, they, without hesitation, make a false oath. However, if the judge asks them to swear by a shrine, they abstain from swearing and confess their guilt, believing that swearing by the shrine can cause harm, because in their view shrines can cause harm or benefit. What is the ruling on this act and is it permissible for a judge to ask someone to swear by a shaykh or a shrine?

One of the scholars even gave us a Fatwa that it is permissible to swear by a shrine instead of the Qur'an. He argued that it is permissible to do so to restore the right of a wronged person if necessity called for it. To what degree is this Fatwa correct?

We hope that you will explain this with evidence, and may Allah reward you for your efforts in helping Muslims!

A: It is Haram (prohibited) to swear by a shrine or a shaykh. It is also unlawful for a judge to ask someone to swear by them, based on what is authentically reported from the Prophet (peace be upon him), who said, ("Anyone who swears by other than Allah has committed Kufr (disbelief) or Shirk (associated others with Allah in His Divinity or in worship).") A lawful oath is to swear by Allah, or by His Beautiful Names or by His Attributes.

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The seventh question of Fatwa No. 9688

Q7: Is it permissible to swear by the Qur'an, or by other than Allah?

A: It is permissible to swear by the Qur'an, because it is the Speech of Allah; and His Speech is one of His Attributes.

However, it is not permissible to swear by other than Allah, because the Prophet (peace be upon him) said: (Whoever swears by anyone other than Allah has committed Shirk (associating others in worship with Allah).)

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Fear

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Second question from Fatwa no. (3942):

Q2: How can a person have strong Iman (Faith), apply the commands of Allah and fear His punishment?

A: This can be attained by reciting the Book of Allah, studying it, contemplating its meanings and rulings, studying the Sunnah (whatever is reported from the Prophet), knowing the details of Shari`ah (Islamic law) and acting upon them, and applying `Aqidah (creed) with all its deeds and sayings. A Muslim can also have strong Iman by sensing the greatness of Allah, being aware of His Oversight, and remembering the Last Day and the Day of Reckoning along with the reward, punishment, hardship, and terror that will take place on it. Moreover, a Muslim should accompany righteous people and avoid those who are evil and corrupt.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Eleventh question from Fatwa No. 6375

Q 11: If a beautiful woman calls a man to have an unlawful sexual relationship but he refuses, shall Allah give him protection with His Shade on the Day of Resurrection?

A: If a beautiful woman calls a man to commit Zina (illegal sexual intercourse outside marriage), but he refuses out of fear of Allah, he is doing a good deed and Allah will reward him generously even if this woman is not of high rank. As to the value, type and nature of this reward, it is up to Allah, for it is one of the hidden matters known to no one but Allah. It is authentically reported from Allah's Messenger (peace be upon him) that he said: (Seven are (the persons) whom Allah would give protection with His Shade on the Day when there would be no shade but His (i.e. on the Day of Judgment, and they are) ...) , he (peace be upon him) mentioned amongst them: (A man whom a beautiful woman of high rank seduces (for illicit relation), but he (rejects this offer by saying): "I fear Allah"...) .

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Fatwa No. 6303

Q: I am a teacher at a primary school.

All praise be to Allah for what He has granted me. I am very happy and comfortable with this honorable work. But what worries me the most is that I believe in Tawhid (Oneness of Allah) and I try to fear Him as much as I can and I hope that I do not do this for Riya' (showing-off). I fear Allah and I try my best to do what pleases Him and avoid what incurs His wrath. My greatest concern now is to know what things are considered Shirk (associating others in worship with Allah) in order to avoid them.

As I have mentioned I am a teacher who is sincere in his work. But when I know that one of the supervisors who oversee the application of the educational program, the educational level of the students and other things related to the department, is coming, I feel great fear that is similar to the fear of a believer who stands before his Lord. I feel that my face turns pale. Do you think that fearing human beings who have no power or might is a kind of Shirk? Especially that these people do not fear Allah at all. My brothers, I ask you to guide me to the right way as I fear that this fear may lead me to Shirk. My regret is about to tear me up inside. To clarify further, I try to multiply my efforts when I feel that one of the supervisors is coming. Guide me to the straight path and advise me! May Allah reward you with the best!

A: Fearing Allah is one of the best ranks of Din (religion) and one of the comprehensive kinds of `Ibadah (worship) that Allah commands human beings to offer for Him Alone. Allah (Exalted be He) says: ﴾so fear them not, but fear Me, if you are (true) believers.﴿ He (Glorified be He) promised two Gardens in Jannah (Paradise) to those who truly fear Him in His saying: ﴾But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).﴿ Allah praises angels because they fear their Lord above them. Allah (Exalted be He) says: ﴾They fear their Lord above them﴿ There are many other Ayahs (Qur'anic verses) that support this meaning.

Shaykh `Abdul-Rahman ibn Hasan mentioned in his book Fath al-Majid **that fear is of three types:**

Firstly: Fearing anyone other than Allah such as idols or Taghut (false gods) and believing that they may cause harm. Allah (Exalted be He) says that the people of Hud (peace be upon him) said to him: ﴾"All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allâh to witness and bear you witness that I am free from that which you ascribe as partners in worship,﴿ ﴾With Him (Allâh). So plot against me, all of you, and give me no respite.﴿ Allah (Exalted be He) says: ﴾Yet they try to frighten you with those (whom they worship) besides Him!﴿ This is the case of grave and idol worshippers.

They fear their idols and try to frighten those who believe in Tawhid when they deny their behavior or ask them to worship Allah Alone. This kind of fear violates Tawhid.

Secondly: To abandon what should be done out of fear of certain people. This is prohibited and is a type of Shirk that violates the perfection of Tawhid. It is also the reason behind the revelation of the Ayah: ﴾Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."﴿ ﴾So they returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty.﴿ ﴾It is only Shaitân (Satan) that suggests to you the fear of his Auliyâ' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad صلى الله عليه وسلم)]; so fear them not, but fear Me, if you are (true) believers.﴿

Thirdly: Natural fear like fearing an enemy, a beast, or other things. This is not a prohibited type of fear. Allah says, in the story of Musa (Moses, peace be upon him): ﴾So he escaped from there, looking about in a state of fear.﴿

Therefore, it is evident that fear of your supervisors is considered the third kind of fear which is the natural one. You have to be sincere in your work whether one of the supervisors is present or not. You also have to multiply your efforts in teaching students what is of benefit to them and to help making their Iman (Faith) stronger through reciting, understanding and acting upon the Qur'an, performing Salah (Prayer) on its due time and other laws of Islam.

We ask Allah to keep us all firm on the truth and to guide us to righteous deeds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question from Fatwa No. 10561

Q 1: I carefully consider Allah's punishment and warnings but my determination to do good deeds is weak. When I read the books of the Salaf (righteous predecessors), I find that the Prophet (peace be upon him) and his Sahabah (Companions) used to do all kinds of good deeds. They wept for their deficiency and placed themselves in the ranks of the disobedient in hope of forgiveness. Then, what should I do to attain Jannah (Paradise), escape hell fire, and be resurrected with the pious people?

A: Fearing Allah's punishment and warning is praised in Islam. It strengthens righteousness and causes a person to abide by Allah's commands and avoid His prohibitions. So direct your heart solely to your Lord and fear Him sincerely to increase your determination in obeying him and avoiding disobedience. Recite the Qur'an frequently with consideration and contemplation to heed His lessons and make it your way of life.

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Likewise, read the biographies of the Prophet and his Sahabah to see examples of their actions and engage in the way of good deeds.

May Allah grant us success, powerful spiritual energy and good actions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (5265):

Q: Would you please show the Sanad (chain of narrators) of the following Hadith and explain whether it is Sahih (authentic; that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) or not? May Allah reward you! The Prophet (peace be upon him) said, (A man used to do sinful deeds, and when he was about to die, he said to his children, "After my death, burn me, crush me, and scatter the ashes into the air. By Allah! If Allah has control over me, He will show me such punishment as He has never shown to anyone else." When he died, his children did accordingly. Allah ordered the earth saying, "Collect what you hold (of his particles)." It did so, and he (the man) was standing. Allah asked (him), "What made you do what you did?" He replied, "O my Lord! I was afraid of You." So Allah forgave him.)

A: Imam Al-Bukhari related in his Sahih (authentic) Book of Hadith, Chapter on "Fearing of Allah": I was told by `Uthman ibn Abu Shaybah that he was told by Jarir from Mansur from Rib`y on the authority of Hudhayfah that the Prophet (peace be upon him) said,

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(There was a man among the people who lived before you who expected no good (in the Hereafter) because of his deeds. Therefore, he said to his family, "When I die, take me, burn me and throw my ashes into the sea on a windy day." They did accordingly, but Allah collected his particles and asked (him), "What made you do what you did?" He replied, "The only thing that made me do it was my fear of You." Thus, Allah forgave him.)

Musa narrated that he was told by Mu`tamir that he was told by Ubay who was told by Qatadah that he was told by `Uqbah ibn `Abdul-Ghafir on the authority of Abu Sa`id (may Allah be pleased with him) that the Prophet (peace be upon him) said, (Amongst the people who were before you, there was a man whom Allah had granted wealth and children. When he was on his deathbed, he said to his children, "What type of father have I been to you?" They replied, "The best father." He said, "But he (i.e. your father) has not saved any good deeds with Allah (for the Hereafter); if he should face Allah, he will be punished. So listen, when I die, burn my body until I become charcoal and then grind me (into powder), and when there is a stormy wind, scatter me (my ashes) in it." He made them promise (to do this) and they did so. Then Allah said: "Be!" and the man appeared, standing. Allah said: "O My Servant! What made you do what you did?" He replied, "Fear of You." So Allah bestowed His Mercy upon him.) I narrated this to Abu `Uthman who said that he heard it before from Salman. Yet, the latter added, (Scatter my ashes into the sea,) or something like that.

Due to fearing Allah and ignorance of the generality of Allah's Power, this man

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instructed his children to do the aforementioned. As a result, Allah showed Him mercy and forgave his sins.

After mentioning this Hadith and the scholars' debate about it, Shaykh Al-Islam Ibn Taymiyyah (may

Allah be merciful with him) stated, "This man was ignorant and doubtful concerning the Power of Allah. He doubted the fact that Allah is able to restore the son of Adam if his particles are burnt and scattered and that He is able to resurrect him. His belief contradicts two basics of Iman (Faith):

First: Belief in Allah (Exalted be He), i.e. believing that He has power over all things.

Second: Belief in the Last Day, i.e. believing that Allah will resurrect the dead and call them to account. However, this man had faith in Allah and in the Last Day as a whole, he believed that Allah will reward and punish him after death. Thus, his fear of Allah's punishment for his sins was regarded as a good deed. Therefore, because of his belief in Allah and in the Last Day and this good deed Allah forgave him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 1; Page No. 369)

Despair of Allah's Mercy

(Part No. 1; Page No. 370)

The third Question of Fatwa No. 7901

Q3: There is an Ayah in the Noble Qur'an in which Allah (Glorified and Exalted be He) says (what means), (Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins.) **(Surah Al-Zumar, 39: 53) Some Mufassirun (exegetes of the Qur'an) said in their interpretation of this Ayah that Allah (may He be Praised and Exalted) forgives all sins including Shirk (associating others in worship with Allah). So which form of Shirk is meant here, is it the major one, or the minor one, or both?**

A: Allah's Saying (which means): (Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.) (Surah Al-Zumar, 39: 53) is a prohibition addressed by Him to His servants against despairing of His Mercy and a sure Promise of Allah that He shall forgive all sins, whether major or minor, and even Shirk for those who repent from them. The Ayah generally applies to every possible sin for those who repent, as Allah says (what means): (And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).) (Surah Taha, 20: 82).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Tawakkul

(Part No. 1; Page No. 374)

Fatwa no. 598

Q: Some students of Islamic theology came across the following Hadith in their studies: (A Bedouin came to the Prophet (peace be upon him) and said, "Should I hobble my camel or just put my trust in Allah (have Tawakkul)?" The Prophet (peace be upon him) said to him, "Hobble your camel and put your trust in Allah.") **However, some people say that this Hadith is not confirmed to be true. Please inform us whether or not this Hadith is Sahih (authentic).**

A: It is recorded by Al-Tirmidhy in his Sunan (Hadith compilation classified by jurisprudential themes) on the authority of Anas (may Allah be pleased with him) who narrated: (A man asked, "O Messenger of Allah! Should I hobble it (my mount) and put my trust in Allah? Or should I let it go and put my trust in Allah?" He (peace be upon him) said, "Hobble it and put your trust in Allah.") In his commentary on the Hadith Al-Tirmidhy reported that Yahya ibn Sa'id Al-Qattan said, "In my opinion this Hadith is Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith)." Al-Tirmidhy then said, "This Hadith of Anas is Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) which we only know through this narrator (Anas)." Al-Tirmidhy added, "Something of similar meaning is narrated on the authority of 'Amr ibn Umayyah Al-Damry from the Prophet (peace be upon him). Furthermore, Al-Hafizh Al-Haythamy quoted in his book: "Majma'-ul-Zawa'id wa Manba'-ul-Fawa'id," in the tenth volume under the chapter entitled, "Tie it and Rely on Allah!" - the Hadith that Al-Tirmidhy referred to. He said, "It is narrated on the authority of 'Amr ibn Umayyah who said: ("O Messenger of Allah! Should I release my mount and put my trust in Allah?" The Prophet (peace be upon him) said, "Rather, tie it up and put your trust in Allah.") Reported by Al-Tabarany through two Isnad (chains of narrators).

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One of them includes 'Amr ibn 'Abdullah ibn Umayyah Al-Damry, whom I do not know, but the other narrators are Thiqah (trustworthy). He stated also what follows in the tenth volume, under the explanation of the chapter of Tawakkul: "Tie it and Rely on Allah!":

It is narrated on the authority of 'Amr ibn Umayyah Al-Damry who said, ("O Messenger of Allah! Should I release my mount and put my trust in Allah?" The Messenger of Allah (peace be upon him) said, "Rather, tie it up and put your trust in Allah.") Reported by Al-Tabarany through different chains

of narrators; one of them are Rijal Al-Sahih (Narrators of Hadith compiled by Al-Bukhari and/or Muslim), except for Ya'qub ibn 'Abdullah ibn 'Amr ibn Umayyah, who is Thiqah.

Al-Suyuty, mentioned in his book: "Al-Jami' Al-Saghir" under the letter "Hamzah", the Hadith reported by Al-Tirmidhy, and he marked it as Da'if (weak).

To summarize: There are different opinions about this Hadith, but its meaning is correct, as it is confirmed in both the Qur'an and the authentic Sunnah that urge the adoption of means together with Tawakkul (putting one's trust in Allah). Therefore, anyone who adopts worldly means and depends on them alone, without relying on Allah, will be a Mushrik (one who associates others with Allah in worship); whereas those who rely on Allah without adopting available means will be judged as excessively ignorant and erroneous. What Shari'ah demands is a combination of the two.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 1; Page No. 376)

Fatwa no. 2798

Q: If Tawakkul (putting trust in Allah) does not mean that you should jump into a pool of water while you cannot swim, nor put yourself in danger by a physical movement without previous training, nor sit in a room full of insects without using insecticide and expose oneself to affliction of a disease, nor leave a drawer opened exposing its contents to loss, then what is the meaning of Tawakkul? We appreciate your guidance, and many thanks to you.

A: Tawakkul means that a person should put their trust in Allah (Exalted be He) Alone. It is an obligatory act and one of the tenets of Iman (faith). Allah (Exalted be He) says: ﴾and put your trust in Allâh if you are believers indeed.﴿ Tawakkul is one of the powerful moral means helping to achieve goals and fulfill purposes. However, a Muslim should combine it with other means, whether they are acts of `Ibadah (worship) like Du`a' (supplication), Salah (Prayer), Sadaqah (voluntary charity) or maintaining the ties of kinship, or other material means which Allah has predestined that their effects follow from their causes like the examples mentioned by the questioner here. We should have Tawakkul to follow the way of Allah's Messenger (peace be upon him) in this regard as he was the best person who had Tawakkul. He used to consider other appropriate material means along with his Tawakkul. So, whoever ignores the material means thinking that it is sufficient

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for them to have Tawakkul, contradict the way of Allah's Messenger (peace be upon him). This type of Tawakkul is not permissible. Rather, it is recklessness and not a Shar`y (Islamically lawful) Tawakkul.

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First question from Fatwa no. (3571):

Q: My nickname is Abdul-Qawiy. What is the ruling of Islam on this nickname? Also, is it permissible to say: "I put my trust in Allah, then in you" or: "I have hope in you brother..."?

A: It is permissible to say: "I put my trust in Allah, then in you" for Tawakkul (putting trust in Allah) is to leave one's affairs to Him and rely on Him Alone. Putting one's trust in the servants of Allah after having Tawakkul in Allah (Glorified and Exalted be He) is to authorize His servants to do the things that they can do. Allah (Exalted be He) has Mashi'ah (Will) and so do His servants but the Mashi'ah of the servants of Allah is dependent on that of Allah, who says, ﴾To whomsoever among you who wills to walk straight.﴿ ﴾And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ Allah also says, ﴾Verily, this (Verse of the Qur'ân) is an admonition, so whosoever wills, let him take a Path to his Lord (Allâh).﴿ ﴾But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.﴿

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Moreover, this matter is clarified by our Prophet (peace be upon him) in the following Hadith that is related by Al-Nasa'y who declared it as Sahih (authentic) on the authority of Qutaylah: ﴾A Jew came to the Prophet (peace be upon him) and said: "You make partners to Allah when you (Muslims) say: 'What Allah and you will' and 'By the Ka`bah'." Therefore, the Prophet (peace be upon him) ordered them when taking an oath to say: "By the Lord of the Ka`bah" and "What Allah wills, then what you will".﴿ He (peace be upon him) said in another Sahih Hadith: ﴾Do not say, "What Allah wills and so-and-so wills," but say: "What Allah wills then so-and-so wills".﴿ On the other hand, Abdul-Qawiy can be used as a nickname and as a name, for Al-Qawiy "the All-Strong" is one of the Names of Allah (Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Eighth question from Fatwa No. 7804

Q 8: Sometimes I fear getting sick, what should I do?

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A: You have to trust in Allah, rely on Him, and ask for His forgiveness, good health in the world and in the Hereafter. Likewise, perform more good deeds and avoid the causes of sickness. You may also visit doctors in public hospitals or private clinics to ask them about the symptoms you feel. May Allah help you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 9580

Q 6: I would like a detailed explanation so that I can correctly understand the following Hadith: (If only you rely on Allah with due reliance, He will provide you with sustenance as He provides birds; they go forth hungry in the morning and return satisfied in the afternoon.)

A: This Hadith was narrated by `Umar (may Allah be pleased with him) from the Prophet (peace be upon him) who said: (If only you rely on Allah with due reliance, He will provide you with sustenance as He provides birds; they go forth hungry in the morning and return satisfied in the afternoon.) (Related by Imam Ahmad, Al-Tirmidhy, Al-Nasa'y, Ibn Majah, Ibn Hibban and Al-Hakim) Al-Tirmidhy ranked it as Hasan Sahih (a Hadith that stands at a higher level than a mere Hasan Hadith, but at a bit lower level than Sahih).

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The reality of Tawakkul (putting one's trust in Allah) is heartfelt, sincere reliance on Allah (Glorified and Exalted be He) in bringing benefit and warding off harm, whether in the affairs of this life or the Hereafter. The meaning of this Hadith is that if people, in their hearts, truly rely on Allah Alone and put all their trust in Him in bringing about benefit and warding off harm, while also adopting the helpful means, He will provide them with sustenance by the simplest of means, just as He provides birds with sustenance merely by their going out and coming back. It is a kind of endeavor that shows its fruits with little effort put forth into the pursuit. Thus, realizing Tawakkul does not contradict implementing the means that Allah (Exalted be He) has provided and the destiny, which He decreed, is based upon. This is the Constant Law of Allah in the affairs of His Creation: He has commanded mankind to adopt the means along with His Command of putting total trust in Him. The physical effort in pursuit of means is obedience to Allah (Exalted be He), whereas reliance of the heart on Allah is Iman in Him. Allah (Exalted be He) says: (So fear Allâh. And in Allâh let the believers put their trust.) Tawakkul is mentioned here together with Taqwa (fear of offending Allah), which in this context stands for the duty of acting according to the means enjoined by Allah (Exalted be He). Tawakkul without making use of the means enjoined by Allah (Exalted be He) is total incapacity, even if it is mixed with a sort of Tawakkul. People should not transform their Tawakkul into non-action, or regard their non-action as Tawakkul; rather, they should make their Tawakkul a part of the means, remembering that no end can ever be achieved unless they are all utilized.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Immoderate Religiousness

(Part No. 1; Page No. 382)

Fifth question from Fatwa No. 8946

Q 5: What is the proper religious behavior that if someone exceeds, they will be considered immoderate? What is the definition of immoderation? Likewise, what is the limit of negligence in religion?

A: The limit, which if a person exceeds is considered immoderate, is exceeding the Mashru` (Islamically lawful) means. Immoderation is to adopt the pedantic perspectives in studying issues of little importance deeply and pretentiously. The Prophet (peace be upon him) forbade this inclination saying: (Beware of immoderate religiousness, for those before you were destroyed due to their immoderate religiousness.) (Related by Ahmad and others with an authentic Sanad 'chain of narrators'). Negligence is to slight the commandments and prohibitions by committing acts of disobedience such as Zina (illegal sexual intercourse outside marriage), Ghibah (backbiting), Namimah (calumny), etc., or by neglecting acts of obedience such as being dutiful to someone's parents, maintaining the ties of kinship, and answering the greeting.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 9808

Q 3: Who are the "Mutafayhiqun"?

A: They are those given to ostentatious, braggart speech.

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Exaggeration regarding graves and building Masjids (mosques) over them

(Part No. 1; Page No. 386)

Fatwa No. 4440

Q 1: Regarding the issue of (cursing the religion), is the person who does so judged immediately to be a Kafir (disbeliever)? Is there any distinction regarding cursing religion as religion? Does such a distinction exist when women and children curse the religion?

2- The issue of a person being excused due to ignorance, for ridiculing the beard, the Niqab (face veil), the Qamis (long shirt), or Muslims; also the issue of cursing the religion, is ignorance accepted as an excuse or not?

3- The issue of being excused due to ignorance in regard to offering `Ibadah (worship) to graves or Taghut (false gods), can people who do so be excused due to their ignorance of them?

Please enlighten us with the knowledge that Allah has bestowed upon you on these issues and also on the issue of fighting religious activity, will a person employed for that purpose be excused due to their ignorance or not?

4- The issue of establishing proof against a Muslim who offers sacrifices to anyone other than Allah, or makes Du`a' to anyone other than Allah, or supports Taghut, can an ordinary Muslim who is well-informed about such matters establish it. Are there other conditions for establishing proof?

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A: 1- To call people to Allah with wisdom, fair preaching, arguing in a mild way is an obligation enjoined by Shari'ah (Islamic law). Allah (Glorified be He) says: ﴿Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.﴾

2- The Da'i (caller to Islam) must be well-informed about what they should command and forbid, for they may be keen on good and have the desire and love of benefiting people, yet they are ignorant, thus they make that which is lawful unlawful and that which is unlawful lawful, and think that they are rightly-guided.

3- Cursing the religion and ridiculing anything related to the Qur'an or the Sunnah (whatever is

reported from the Prophet), and mocking people who are committed to them like adherence to growing a beard in a man's case and wearing Hijab (veil) in the case of women, this is tantamount to Kufr (disbelief) if it comes out of a Mukallaf (person meeting the conditions to be held legally accountable for their actions). It must be made clear to this person that this is Kufr; in case that they persist after knowing this, they are Kafirs (disbelievers). Allah (Exalted be He) says: ﴿Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴾ ﴿Make no excuse; you disbelieved after you had believed.﴾

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4- Offering `Ibadah to graves and false gods is an act of Shirk (associating others in worship with Allah). The ruling in this regard must be clarified to the Mukallaf who commits this sin, either they accept it or else they are Mushriks (people who associate others with Allah in worship). If they die in a state of Shirk, they will abide in Hell forever and they will not be excused due to their ignorance after the ruling was clarified to them. The same applies to those who offer sacrifices to anyone other than Allah.

5- Changing Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) must be performed by everyone according to their means, therefore the Messenger of Allah (peace be upon him) categorized it into three degrees; he (peace be upon him) said: ﴿Whoever among you sees a Munkar, let him change it by his hand (by action), and if he cannot, then by his tongue (by speaking out), and if he cannot, then by his heart (by hating it and feeling that it is wrong), and that is the weakest of faith.﴾ Those who can change the Munkar by their hands are rulers and their deputies. The scholars express disapproval by their tongues, and those under them express disapproval by their hearts; however, some of them may be able to change the Munkar by their tongues. Allah (Glorified be He) says: ﴿Allâh burdens not a person beyond his scope.﴾ Servants of Allah should not burden themselves with what Allah has not imposed on them. It should be noted that whoever wants to change a Munkar through any of the three degrees must first examine the benefits and harms that will ensue from changing this Munkar, as well as the benefits and harms that will ensue from leaving it. What is more likely to bring benefit either by changing or leaving it should be adopted and what is more likely to avert harm either by changing or leaving it should be adopted. In the event of any conflict in benefits when either changing or leaving it, it is permissible to abandon of the least (benefit) to fulfill the highest. And in the event of any conflict in harm when either changing or leaving it, it is permissible to commit the most minor to avert the gravest and so on. If benefit and harm are equal, then bringing benefit is given priority over warding off harm.

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Fatwa no. 8086

Q: This question is about some advice that came from Makkah, from Hajji 'Abdullah ibn Mustafa, who said, "I was sleeping when I saw the Messenger (peace be upon him) who commanded me to convey this message to all Muslims that they should believe and cooperate with one another. Anyone who reads this message should write it eight times; those who do not spread it will be punished by illness, but those who do spread it will rejoice after ten days. If any one writes to refute this, they will be punished by dying as a Kafir (disbeliever)." Is this true or is it a lie? Also, what is the ruling on people who visit the domes built over graves, bringing with them some chickens or sheep to slaughter near the shrine of a dead person, saying: "This deceased person is a saint," is this Haram (unlawful) or Halal (lawful)?

A: Firstly: This a false Ru'ya (vision) and a baseless story, and is of the same type of the fabricated vision that was once attributed to the attendant of the Prophet's grave.

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His Eminence Shaykh 'Abdul-'Aziz ibn Baz wrote a long article that was published in the local and other newspapers on this matter.

Secondly: Tawaf (Circumambulation) around graves is Haram, and if it is performed with the intention of drawing closer to the deceased occupant of the grave, this is major Shirk (major form of associating others in worship with Allah) that takes the doer outside the fold of Islam. Tawaf is an act of 'Ibadah (worship), as Allah (Exalted be He) says (what means): ﴾and circumambulate the Ancient House (the Ka'bah at Makkah).﴿ Therefore, making an act or a part of an act of worship to other than Allah is Shirk.

Thirdly: Slaughtering animals at graves is forbidden, and if it is performed with the intention of drawing closer to the occupant of the grave, this is major Shirk, as Allah (Glorified be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ "Nusuk" here means "slaughtering a sacrifice." The Prophet (peace be upon him) also said, ﴾"Allah has cursed the one who slaughters (a sacrifice) to other than Allah."﴿ (Reported by Muslim in his Sahih [Book of Authentic Hadith])

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Second question from Fatwa No. 9785

Q 2: Some people visit the grave of prophet Yunus (Jonah, peace be upon him) and make Tawaf (circumambulation) around it. The grave is surrounded by a room made of aluminum and glass. There are windows through which some people throw bags of candy such as Jaklit (Iraqi candy made of wheat, fat, milk, and sugar), others throw money, and some others throw green cloth. Allah knows the secrets of people whether they mean by their actions only the sake of Allah or if they want to draw closer to Him through prophet Yunus (peace be upon him). The authority of Waqf (Endowment), in turn, confiscates these types of candy, money, and cloth. Some of the workers there distribute this candy to their relatives and friends for blessing. As for the cloth, they are sold in the form of bands 20 cm × 5 cm for half a dinar. Buyers put these bands in their hands or pockets for the sake of warding off harm or out of fear of getting hurt. As for the money, only Allah knows what they do with it. Is it permissible to eat this candy or not? May Allah reward you.

A: (A) Visiting graves for anyone other than women is Sunnah (a commendable act) because of the Prophet's saying: ﴾Visit graves for they remind you of the hereafter﴿ .

(B) It is not permissible to make Tawaf around the grave of a prophet or any other person. It is not permissible to put food whether candy or anything else at graves. The same ruling applies to cloth and money. This is considered an act of Shirk (associating others in worship with Allah) if it is meant for drawing closer to the dead whether they are prophets or not.

(C) What you have mentioned about the grave is not correct because the graves of prophets are not known, whether it is that of Prophet Yunus or any other prophet except for the grave of Prophet Muhammad (peace be upon him) and the grave of Prophet Ibrahim (Abraham, peace be upon him) in Palestine. Whoever claims that the grave of prophet Yunus or any other prophet is known, is a liar or at least believes some liars.

(D) If the grave of Prophet Yunus or other prophets were known, it wouldn't be permissible to exceed the limits or draw closer to it by performing any of the acts of `Ibadah (worship). Also, it wouldn't be permissible to offer candy or pieces of cloth to it; take blessings from it, or ask its dweller for any worldly affairs because Allah (Glorified be He) says: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ and He also says: ﴾And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour﴿

(E) Candy and other kinds of food which are served at graves have no specialty or blessing. It should be taken and distributed to the poor; because it is regarded as money whose owners abandoned it.

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Tenth question from Fatwa No. 5741

Q10: What is the ruling on whoever transports a Mushrik (one who associates others with Allah in worship) to shrines or to attend banquets? Are they also Mushrik? Or are they sinners who commit a sin unwillingly especially if they are ordered to do so by their father or mother and if they do not comply parents will get angry?

A: It is not permissible to transport any one who intends to visit these shrines or to attend a banquet that is prepared for that shrine. Doing so is tantamount to committing a sin as this is a kind of cooperation for evil and aggression even though those who want to go there are one's parents. The Prophet (peace be upon him) said: ❪ There is no obedience to a creature in defiance to the Creator. ❫

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Fatwa No. 1258

Q: If a person made a statue from useful material such as gold,

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silver, or the like and the statue represents a human being or an animal and is used as a decorative ornament. Then this person makes Tawbah (repentance) to Allah and wants to convert the statue into something lawful and beneficial by changing it into coins, jewellery or making use of it in building. Is this permissible? What is the interpretation of the word "worshipped" in the saying of the Prophet (peace be upon him) to the person who wanted to sacrifice camels as a vow at Buwanah: (Did the place contain any idols worshipped in pre-Islamic times?) **?**

A: It is obligatory to destroy these statues and obliterate their drawings. It is also obligatory to wipe pictures out and remove their traces. This has to be done whether they are taken for `Ibadah (worship) or used as decorative ornaments as a means of rejecting the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and protecting Tawhid (monotheism). As for the word "worshipped" in the Prophet's Hadith: (Did the place contain any idols worshipped in pre-Islamic times?) , it denotes that the idols were erected, in most cases, for `Ibadah not for possession. It is permissible to make use of the remains of destroyed statues and idols in building houses, walls and Masjids (mosques), or in making coins or jewellery and the like. Also, it is permissible to make use of the papers, boards and cars bearing images after obliterating them and effacing their traces. This is based on what was narrated by Muslim, on the authority of Abu Al-Hayaj who said that `Aly said to him: (Should I not send you on the same mission as Allah's Messenger (peace be upon him) sent me? Do not leave an image without obliterating it, or a high grave without leveling it.) The Prophet (peace be upon him) ordered `Aly (may Allah be pleased with him) to just obliterate the images and level the high graves.

(Part No. 1; Page No. 395)

Also, he (peace be upon him) told `Aisha (may Allah be pleased with her) to change the curtain that was in her room into cushions after cutting them into smaller pieces and obliterating the images drawn on them. However, the Prophet (peace be upon him) did not order her to get rid of the curtain. Because the basic ruling is the permissibility of using these raw materials and the impermissibility is due to certain reasons. If the specific cause is removed, it is permissible to use the materials once more as long as they are used for a permissible purpose.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth and sixth questions of Fatwa No. 3201

Q5, 6: Is it permissible for me to demolish small Masjids (mosques) that contain shrines of sheikhs, who are called Awliya' (pious people)? Also, is it permissible for me to take parts of their debris, such as the roof or the cover so that I can benefit from them?

A: First: Building Masjids on graves is Haram (prohibited), as it is authentically established that the Prophet (peace be upon him) prohibited this and cursed those who do so. If they are built on them, the Muslim rulers should demolish them by way of elimination of evil, for they were not founded on piety and righteousness.

(Part No. 1; Page No. 396)

Likewise, if a group of Muslims have the authority and the ability, they themselves should tear it down, provided that this will not cause any Fitnah (turmoil) which cannot be overcome. At the beginning of his call to Tawhid (monotheism), the Prophet (peace be upon him) did not destroy the idols which were over and inside the Ka'bah from the start. However, when the Muslims became powerful, he demolished them on the year of the Conquest of Makkah.

Second: If they are demolished, it is permissible for you to take parts of the debris that you can make use of, as long as there is no fear of trouble or harm.

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The second question of Fatwa no. 189

Q2: What is the ruling on performing Sujud (prostration) on graves and slaughtering sacrificial animals on them?

A: Prostrating on graves and slaughtering animals on them is a pagan act that was practiced in Jahiliyyah (pre-Islamic time of ignorance) and also an act of major Shirk (major form of associating others with Allah in His Divinity or in worship), as both of them are acts of 'Ibadah (worship) and 'Ibadah must wholly be for Allah Alone.

(Part No. 1; Page No. 397)

Anyone who performs it to other than Allah is Mushrik (one who associates others with Allah in His Divinity or worship). Allah (Exalted be He) enjoins saying (what means): ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ He (Exalted be He) also says: ﴾Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴿ ﴾Therefore turn in prayer to your Lord and sacrifice (to Him only).﴿ Many other Ayahs (Qur'anic verses) also emphasize that prostrating and sacrificing are acts of 'Ibadah when dedicated to other than Allah they become acts of major Shirk. There is no doubt that visiting graves to prostrate oneself over them or to slaughter sacrifices at them is done out of glorification and veneration of them, clearly embodied and expressed through offering such worshipful acts. Muslim reported in a long Hadith, under the chapter of "Prohibition of slaughtering a sacrifice to other than Allah, the Exalted, and the cursing of its doer," on the authority of 'Aly ibn Abu Talib (may Allah be pleased with him), who narrated that the Messenger of Allah (peace be upon him) told him four words: ﴾"Allah has cursed the one who slaughters (a sacrifice) to other than Allah; Allah has cursed the one who curses his parents; Allah has cursed the one who shelters an innovator (in religion); Allah has cursed the one who changes the marks of the land."﴿ Abu Dawud also reported in his Sunan (Hadith compilations classified by jurisprudential themes), on the authority of Thabit ibn Al-Dahhak (may Allah be pleased with him), who said: ﴾"A man vowed to sacrifice camels in Bawanah during the lifetime of the Messenger of Allah (peace be upon him). So he came to the Prophet (peace be upon him) and said, 'I have vowed to sacrifice camels in Buwanah.' The Prophet (peace be upon him) asked, 'Was any of the idols of Jahiliyyah (pre-Islamic time of ignorance) worshipped there?' They said, 'No.' He asked, 'Was any of their feasts celebrated there?' They said, 'No.' The Messenger of Allah (peace be upon him) said, 'Fulfill your vow, for there is no fulfillment of a vow which involves disobedience to Allah, or with regard to a thing the son of Adam does not own.'"﴿ This shows that anyone who slaughters sacrificial animals to other than Allah will be cursed.

(Part No. 1; Page No. 398)

It also serves to show that it is Haram (prohibited) to slaughter sacrificial animals in a place where other than Allah, such as an idol or a grave, is glorified; or in a place where the people of Jahiliyyah used to customarily assemble, even if the act is done for the Sake of Allah.

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First question from Fatwa No. 1644

Q 1: I argued with people who hold the opinion that it is permissible to offer Salah (Prayer) in a graveyard and in a Masjid (mosque) where there is a grave or graves. I refuted their arguments with clear and Sahih Hadiths (Hadiths that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). But they said: "Where did `Aisha perform Salah after the Prophet (peace be upon him) and others had been buried in her house? Did she perform Salah in her house or outside it? They also mentioned that the Prophet (peace be upon him) and his Sahabah (Companions) performed Salah in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) though Hajar, wife of prophet Ibrahim (Abraham, peace be upon him) and some of the prophets are buried in it. Is this true or not? Also, is it true that `Aisha used to perform Salah in her house after the death of the Messenger of Allah (peace be upon him)? I would also like to know the names of some books that deal with this subject.

(Part No. 1; Page No. 399)

A: It was related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Aisha (may Allah be pleased with her) that she said that the Prophet (peace be upon him) said on his deathbed: ﴾Let the curse of Allah be upon The Jews and Christians that they have taken the graves of their prophets as places of `Ibadah (worship).﴿ `Aisha (may Allah be pleased with her) said: ﴾He warned against what they did and if it wasn't for that, he would have raised his grave above the ground but he feared that it might be taken as a Masjid.﴿ Muslim related in his Sahih on the authority of Jundub ibn `Abdullah that the Prophet (peace be upon him) said five days before his death: ﴾Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of `Ibadah, you must not take graves as Masjids; I forbid you to do that.﴿ Muslim also related that the Prophet (peace be upon him) said: ﴾Do not sit on graves and do not pray towards them.﴿ , ﴾The Messenger of Allah (peace be upon him) forbade plastering of the graves, building over them, or sitting on them.﴿ He (peace be upon him) cursed Jews and Christians because they took the graves of their prophets as Masjids. The Prophet (peace be upon him) forbade taking graves as places for Salah, performing Salah on them, or building over them, in order to protect Tawhid (monotheism) and block the avenues that may lead to Shirk (associating others in worship with Allah). Therefore, we can say that it is not permissible to perform Salah in Masjids where there are graves.

As to the questions: "Where did `Aisha perform Salah after the Prophet (peace be upon him) and others had been buried in her house? Did she perform Salah in her house or outside it? "

(Part No. 1; Page No. 400)

A: `Aisha (may Allah be pleased with her) is one of those who narrated the Hadiths of the Messenger of Allah (peace upon him) regarding the prohibition of taking graves as Masjids. This is a sign for the wisdom of Allah (Glorified and Exalted be He). Therefore, we know that she did not

perform Salah in the room where the graves are because doing so contradicts the Hadiths she reported from the Prophet (peace be upon him) and this does not suit her. So she performed Salah in the rest of her house.

It is clear now that the Prophet (peace be upon him) was not buried in the Masjid, but was buried in his house. When Al-Walid ibn `Abdul-Malik widened Al-Masjid Al-Nabawy (the Prophet's Mosque), he included the room where the Prophet (peace be upon him) was buried in the Masjid. Therefore, some people thought that the Prophet was buried in the Masjid. But it was not so. The Sahabah were the most knowledgeable people about Sunnah (whatever is reported from the Prophet). Thus, they did not bury the Prophet in the Masjid, but they buried him in his house so that it would not be used as a Masjid.

Moreover, there is no evidence that Hajar or any of the prophets are buried in Al-Masjid Al-Haram. Those who said this are historians whose sayings are not reliable due to lack of evidence.

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The fifth question of Fatwa no. 2450

Q5: What is the ruling on performing Sujud (prostration) on graves and slaughtering sacrificial animals on them?

A: Prostrating on graves and slaughtering animals on them is a pagan act that was practiced in Jahiliyyah (pre-Islamic time of ignorance) and also an act of major Shirk (major form of associating others with Allah in His Divinity or in worship), as both of them are acts of 'Ibadah (worship) and 'Ibadah must wholly be for Allah Alone. Anyone who performs it to other than Allah is Mushrik (one who associates others with Allah in worship). Allah (Exalted be He) enjoins saying (what means): ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ He (Exalted be He) also says: ﴾Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴿ ﴾Therefore turn in prayer to your Lord and sacrifice (to Him only).﴿ Many other Ayahs (Qur'anic verses) also emphasize that prostrating and sacrificing are acts of 'Ibadah when dedicated to other than Allah they become acts of major Shirk. There is no doubt that visiting graves to prostrate oneself over them or to slaughter sacrifices at them is done out of glorification and veneration of them, clearly embodied and expressed through offering such worshipful acts. Muslim reported in a long Hadith, under the chapter of "Prohibition of slaughtering a sacrifice to other than Allah, the Exalted, and the cursing of its doer," on the authority of 'Aly ibn Abu Talib (may Allah be pleased with him), who narrated that the Messenger of Allah (peace be upon him) told him four words: ﴾"Allah has cursed the one who slaughters (a sacrifice) to other than Allah; Allah has cursed the one who curses his parents; Allah has cursed the one who shelters an innovator (in religion); Allah has cursed the one who changes the marks of the land."﴿ Abu Dawud also reported in his Sunan (Hadith compilations classified by jurisprudential themes), on the authority of Thabit ibn Al-Dahhak (may Allah be pleased with him), who said:

﴾"A man vowed to sacrifice camels in Bawanah during the lifetime of the Messenger of Allah (peace be upon him). So he came to the Prophet (peace be upon him) and said, 'I have vowed to sacrifice camels in Buwanah.' The Prophet (peace be upon him) asked, 'Was any of the idols of Jahiliyyah (pre-Islamic time of ignorance) worshipped there?' They said, 'No.' He asked, 'Was any of their feasts celebrated there?' They said, 'No.' The Messenger of Allah (peace be upon him) said, 'Fulfill your vow, for there is no fulfillment of a vow which involves disobedience to Allah, or with regard to a thing the son of Adam does not own.'"﴿ This shows that anyone who slaughters sacrificial animals to other than Allah will be cursed. It also serves to show that it is Haram (prohibited) to slaughter sacrificial animals in a place where other than Allah, such as an idol or a grave, is glorified; or in a place where the people of Jahiliyyah used to customarily assemble, even if the act is done for the Sake of Allah.

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Second question from Fatwa no. (6425):

Q2: Is it permissible to perform Salah (Prayer) in a Masjid (mosque) where one person or more are buried due to necessity as it is the only available Masjid for offering the congregational Salah and Jumu`ah (Friday) Prayer?

A: It is not permissible to perform Salah in a Masjid where one person or more are buried. This grave or graves should be dug up and moved to the public graveyard.

(Part No. 1; Page No. 403)

Consequently, you must do your best to find another Masjid to perform the congregational Salah and Jumu`ah Prayer.

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The first question of Fatwa no. 3315

Q1: What is the ruling on offering Salah (Prayer) in Masjids (mosques) that contain graves and shrines?

A: It is not permissible for a Muslim to offer Salah in Masjids built over graves. This ruling is based on the evidence that prohibits the building of places of worship over graves. Among this evidence is the Hadith reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of 'Aisha (may Allah be pleased with her) who narrated that Um Salamah once told the Messenger of Allah (peace be upon him) about a church that she saw in Abyssinia (Ethiopia) and the pictures that were in it. Upon that the Prophet (peace be upon him) said, ("Those are a people who, when a righteous servant or a righteous man among them dies, they build a place of worship over his grave and make such images in it. Those will be the evilest of creation in the Sight of Allah on the Day of Resurrection.")

(Part No. 1; Page No. 404)

Another is the Hadith reported by the Compliers of the Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Ibn 'Abbas (may Allah be pleased with them) who said, ("The Messenger of Allah (peace be upon him) cursed women who visit graves and those who build Masjids over them (i.e. graves) and put lights on them.") It is also reported in the Two Sahih on the authority of 'Aisha (may Allah be pleased with her) that the Prophet (peace be upon him) said, ("May Allah curse the Jews and the Christians; they made the graves of their prophets places of worship.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa No. 4259

Q4: Is it permissible to build Masjids (mosques) on the graves of Awliya' (pious people)? Second, is it permissible to offer Salah (Prayer) in such Masjids, although there are other Masjids in the same town that contain no graves?

A: It is impermissible to build Masjids over the graves of the righteous servants of Allah.

(Part No. 1; Page No. 405)

It is also impermissible to offer Salah in such Masjids, because the Prophet (peace be upon him) said, ("May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship.") (Agreed upon its authenticity by both Imam Bukhari and Imam Muslim). The Prophet (peace be upon him) also said, ("Beware! Those who came before you used to take the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship; I forbid you to do that.") Related by Muslim in his Sahih (Book of Authentic Hadith). Muslim also reported that Jabir ibn 'Abdullah (may Allah be pleased with him) said, (The Messenger of Allah (peace be upon him) forbade plastering of graves, sitting on them, or building over them.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 4335

Q 3: Is it permissible to perform Salah (Prayer) in a Masjid (mosque) that contains a grave? Is it obligatory to kiss the entry threshold of Masjid Al-Husayn and Masjid Al-Sayyidah Zaynab, kiss their shrines, beseech Allah by them, and seek strength and support from them?

(Part No. 1; Page No. 406)

Is it permissible to travel from one place to another to commemorate the birthdays of pious people?

A: Firstly: If a Masjid is built over a grave, it is not permissible to offer Salah in it. The same applies if someone was buried in a Masjid after it was built. It is obligatory that the buried remains be moved to a public cemetery, if this is possible. This is based on the Hadiths that indicate the prohibition of praying in Masjids that contain graves.

Secondly: It is forbidden to kiss the entry threshold of Masjid Al-Husayn or Al-Sayyidah Zaynab, or any other Masjid, or to kiss shrines, as it implies submission to other than Allah and glorification of inanimate beings and the dead. This glorification is not sanctioned by Allah, and it is a means that can lead to Shirk (associating others with Allah in His Divinity or worship). The same applies to beseeching Allah in the name of their status, person, right or honor. As for seeking strength or help from them, this is an act of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam), as Allah (Glorified be He) says (what means): ﴾And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴿ Allah (Glorified and Exalted be He) also says: ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad) like Him Who is the All-Knower (of everything).﴿

Thirdly: It is not permissible to hold a celebration to commemorate the birthday of the Messenger (peace be upon him) or any other person, and certainly not to travel to attend such a commemoration.

(Part No. 1; Page No. 407)

His Eminence, Shaykh 'Abdul 'Aziz ibn 'Abdullah ibn Baz has written in detail on this subject, stating that it is Bid'ah (innovation in religion) and such an act was neither done by the Messenger of Allah (peace be upon him), his Sahabah (Companions, may Allah be pleased with them), nor other scholars of the earliest and best three generations of Islam; and certainly all goodness lies in following them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 4521

I am writing this letter to inquire about:

Q: Offering Salah (prayer) in a Masjid (mosque) with a grave inside it. Some scholars say that it is impermissible to pray there and if there is no other Masjid in town, it is better to pray at home than in a Masjid with a grave inside it. Other scholars say that it is permissible to pray there, because the grave of the Messenger of Allah (peace be upon him) is inside his Masjid, as well as the graves of his two Companions, Abu Bakr and 'Umar. This matter seems confusing to me, so I wrote this letter to inquire about the truth. I live in the countryside of Senegal where there is only one Masjid in our town in which there are four graves.

(Part No. 1; Page No. 408)

Three of them are outside the Masjid, but they are adjacent to its southern part, whereas the fourth is completely inside the Masjid. Please inform me of the truth supported by evidence, as I know nothing about this matter, therefore I am asking you, for Allah says in His Glorious Book (what means): ﴾So ask the people of the Reminder, if you do not know.﴿ **(Surah Al-Nahl, 16: 43).**

A: First: it is impermissible to build Masjids over graves, or offer Salah in a Masjid that was built over a grave or graves, as it is authentically established that Lady 'Aisha (may Allah be pleased with her) said, ﴾"When death came upon the Messenger of Allah (peace be upon him), he started to cast a garment of his over his face, and when it made him short of breath, he would remove it from his face; while in that state he said, 'May the Curse of Allah be upon the Jews and the Christians; for they have taken the graves of their Prophets as places of worship.'" ('Aisha said), "He was warning against (doing) what they did." She also said, "Had it not been for that, his grave would have been made prominent, but he feared lest it might be taken as a place of worship."﴿ Narrated by Al-Bukhari and Muslim. Jundub ibn 'Abdullah (may Allah be pleased with him) also narrated that he heard the Prophet (peace be upon him), five days before his death, saying, ﴾"I, before Allah, disown having taken anyone of you as a Khalil (close friend), for Allah has taken me as a Khalil as He took Ibrahim (Abraham) as a Khalil. Were I to have taken anyone from among my Ummah (nation) as a Khalil, I would have taken Abu Bakr as a Khalil. Beware! Those who came before you used to take the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship; I forbid you to do that."﴿ Narrated by Muslim. The Prophet (peace be upon him) forbade building Masjids over graves, and cursed those who do so, which indicates that it is one of the major sins.

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Building Masjids over graves and offering Salah in them is an exceeding of the limits in religion and a means leading to Shirk (associating others with Allah in worship), we seek refuge with Allah from that; therefore, 'Aisha (may Allah be pleased with her) said, ﴾"He was warning against (doing) what they did." She also said, "Had it not been for that, his grave would have been made prominent, but he feared lest it might be taken as a place of worship."﴿

Second: If the Masjid has been built over a grave, it should be demolished, because it has been established upon something other than what Allah has ordained. Maintaining the Masjid and continuing to pray in it is persistence in the sin of establishing it, also an exceeding of the limits in religion, and glorification of those upon whose grave the Masjid was built, which may lead to Shirk - we seek refuge in Allah from that. Allah the Exalted says (what means): ﴾Do not exceed the limits in your religion﴿ The Prophet (peace be upon him) also said: ﴾"Beware of exceeding the limits in religion, for those who came before you were destroyed because of exceeding the limits in religion."﴿ If the Masjid has not been built over a grave and a dead body was buried there later, it should not be demolished; however, the body should be exhumed and buried outside in a Muslim cemetery, because burying it in the Masjid is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), which can be only eliminated by removing its cause.

Third: The Prophet (peace be upon him) laid the foundation of his Masjid (Al-Masjid Al-Nabawy) on piety to Allah and His Good Pleasure.

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The Prophet (peace be upon him) was not buried there after his death, rather he was buried in the room of Lady 'Aisha (may Allah be pleased with her). When Abu Bakr (may Allah be pleased with him) died, he was buried with him in the same room, and when 'Umar (may Allah be pleased with him) died, he was also buried there. This room was not inside the Masjid or in the direction of its Qiblah (direction faced for Prayer towards the Ka'bah), but to the left of the praying place, outside the Masjid. It did not become part of the Masjid when 'Uthman (may Allah be pleased with him) enlarged Al-Masjid Al-Nabawy, but it was included after the time of the Rightly Guided Caliphs (may Allah be pleased with them). Therefore, Salah there is permissible; it is even better than a thousand Salah elsewhere, except in Al-Masjid Al-Haram which is not like those Masjids that have been established over graves or in which people were later buried, as Salah is prohibited in them.

Fourth: You are not allowed to offer obligatory Salah at home; you must perform it in congregation with some of your fellow Muslim brothers in any place other than the Masjid which was built over a grave, even if in an open area. You must establish another Masjid based upon what Allah has ordained in order to offer the Five Obligatory Daily Prayers in accordance with Shari'ah (Islamic law) and away from what Allah has prohibited.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. (4874):

Q: What is the ruling on building Masjids (mosques) over graves as well as demolishing Masjids which are built over graves?

A: It is not permissible to build Masjids over graves, for the Prophet (peace be upon him) prohibited this practice and cursed the person who does it. The prohibition encompasses both building Masjids over graves and performing Salah (prayer) in such Masjids. Masjids that are built over graves should be demolished because they are set up in a non-Shar`y (Islamically lawful) way and also leaving them as they are and performing Salah in them is a means leading to Shirk (associating others in worship with Allah).

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Fatwa No. 5093

Q: The people of our town demolished a Masjid (mosque) to rebuild it. The Masjid has been built on a shrine. When they started building, they built on top of the shrine and didn't disclude it from the Masjid. Is it permissible to donate money to this Masjid? Moreover, is it permissible to perform Salah (Prayer) there bearing in mind that the grave is in a room whose door opens from inside the Masjid?

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A: In case that the situation is as mentioned above, it is not permissible either to donate money for building this Masjid or even to help in its construction by any means. Performing salah in such a Masjid is not permissible. Rather, that Masjid should be destroyed.

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Second question from Fatwa No. 7137

Q 2: What is the ruling on a person who builds or participates in building a Masjid (mosque) on top of a dead person's grave and beside other graves? Is it an aspect of Shirk (associating others in worship with Allah) to build a Masjid in this place? What about someone whose job is to decorate or paint this Masjid? What is the ruling on the money that they get from this job especially if they are in dire need of money?

A: It is authentically narrated that Allah's Messenger (peace be upon him) said: ﴾Let there be the curse of Allah upon the Jews and the Christians for they have taken the graves of their Prophets as places of worship.﴿ It is also authentically narrated that he (peace be upon him) said: ﴾Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, so you must not take graves as Masjids (mosques); I forbid you to do that.﴿ Likewise, it is narrated that he (peace be upon him) forbade plastering graves, building or sitting on them.

Accordingly, it is not permissible for a Muslim to do or help doing something which Allah forbids. So, the person who has done or participated in this deed should make Tawbah (repentance to Allah, may He be Exalted) and remove that Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) if they can. May Allah forgive and pardon such a person if they repent to Allah sincerely and do good deeds after their Tawbah!

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Fatwa no. 7210

Q: In our country, there are many graves, on some of which there are black and white stones. People build on them and argue that they do not build on the graves of men who killed many people and then were killed, but only on the graves of people who had a good reputation. I think that it is wrong to build on graves; therefore, I have decided to demolish these buildings. Is it permissible to do so? Does this deserve punishment from Allah? Please enlighten me, may Allah reward you with the best reward!

A: Building on graves is an abominable Bid'ah (innovation in religion) that involves excessive veneration of those who are buried there. It is also a means that can lead to Shirk (associating others in worship with Allah). It is therefore obligatory on the Muslim ruler or his representative to order the removal of these buildings on graves and that they be leveled to the ground, to end this Bid'ah and to block the means to Shirk.

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Muslim reported in his Sahih (Book of Authentic Hadith), on the authority of Abu Al-Hayyaj Hayyan ibn Hussayn, who narrated that 'Aly (may Allah be pleased with him) said to him, ("Shall I send you on the same mission that the Messenger of Allah (peace be upon him) sent me? Do not leave an image without erasing it or a high grave without leveling it.") It is also authentically reported that the Prophet (peace be upon him) forbade building on graves, plastering them, or sitting on them.

However, you should not do this by yourself, so that you will not get harmed without achieving their removal. You should, instead, refer this matter to a judge or the leader in your area to take the necessary actions of demolishing them and warn Muslims against this evil, as they are the ruler's representative in such matters.

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The first question of Fatwa no. 7350

Q1: What is the Tafsir (explanation/exegesis of the meanings) of Allah's Saying (that can be translated as): ﴾And thus We made their case known (to the people), that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them."﴿ **So, what is meant by:** ﴾Construct a building over them﴿

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And: ﴾We verily shall build a place of worship over them.﴿ **We have heard from you that it is forbidden to build over graves, but is this not evidence of the permissibility of building over them?**

A: As you have heard from us, it is Haram (prohibited) to build Masjids (mosques) over graves, on the authority of the numerous evidences that indicate this ruling and due to the fact that this could be a means that would lead to the worship of their occupants besides Allah. The Ayahs (Qur'anic verses) that you mentioned do not include any evidence that permits building over graves, because they are stories about the past, in which people performed actions that were opposed and censured by the legal evidences.

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Second question from Fatwa no. (7353):

Q2: Why do some people curse Islam? What is the ruling on them especially if they are blood relatives; for instance a brother or a father? What is the ruling on the shrines of Ibrahim Al-Dusuqy, Al-Sayyid Al-Badawy, and Al-Husayn? Finally, what is the ruling on Masjids (mosques) that contain graves? Do they fall under the Hadith in which the Messenger (peace be upon him) said what means, (Let the curse of Allah be upon the **Jews and the Christians,** for they have taken the graves of their Prophets as places of worship) **?**

A: First of all, cursing Islam is an act of serious Riddah (apostasy) in case

the person who curses claims to be a Muslim. If someone is aware that another is committing this sin, it is their duty to forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and advise them and hopefully they may accept the advice, give up Munkar, and do Tawbah (repentance to Allah). This duty is more emphasized amongst one's relatives as the Prophet (peace be upon him) said, (Anyone of you who sees an evil action, let him change it with his hand; and if he is not able to do this, then with his tongue; and if he is not able to do this, then with his heart; and that is the weakest of faith.)

Second, it is not permissible to build Masjids above the graves or bury the dead in Masjids. Moreover, it is not permissible to perform Salah (Prayer) in Masjids which are built over graves for the Prophet (peace be upon him) said: (Verily, those who were before you used to take the graves of their prophets and righteous men as places of worship. So do not take graves as places of worship; I forbid you to do that.) Related by Muslim in his Sahih Book of Hadith.

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First question from Fatwa No. 8705

Q 1: In my town in south Tunisia, there is a Masjid (mosque) which has a grave in one of its corners. This grave is in a separate room where Salah (prayer) is not performed. Some families visit this grave on Thursday nights

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bringing food with them to be given as charity within the Masjid. Is this act permissible? What is the ruling on performing Salah in this Masjid? I need a definitive answer to this important question.

A: Firstly: It is not permissible to perform Salah in any Masjid that has a grave. This is because the Messenger of Allah (peace be upon him) forbade it and cursed those who take the graves as places of `Ibadah (worship).

Secondly: It is not permissible to take a Masjid, in which there is a grave, as a place to serve food and give Sadaqah (voluntary charity). This is an act of Bid`ah (rejected innovation in religion) and a means to seek the blessings of the grave's dweller. Giving Sadaqah with the purpose of drawing close to the grave's dweller is an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah).

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First question from Fatwa No. 9686

Q 1: Is it permissible to call a person a Kafir (disbeliever) if they perform Salah (Prayer) in the graveyard seeking the blessings of the Waliy (pious person) buried there?

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A: It is prohibited to perform Salah in a place where there is a grave. If one intends to become closer or receive the pleasure of a Waliy by performing Salah there, then doing so is Shirk Akbar (major form of associating others in worship with Allah). Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾

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Fatwa No. 10422 :

Q: In the middle of our town, there is an old cemetery which the municipal authorities removed and built a housing complex on top, and buildings for low-income people. Still there is a vast area remaining on which some benevolent people built a Masjid (mosque) to ease prayer for the people in the residence. After the Masjid was fully built, an argument started between the people of the town regarding the permissibility of performing Salah (Prayer) in it. Some supported it and some opposed it. Could you tell us the ruling on this Masjid? Should we destroy it or not? Is performing Salah there permissible or not?

A: In case that the land on which the Masjid was built is free of

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graves, performing salah there is permissible otherwise the Masjid should be destroyed.

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Fatwa no. 11086

Q: Our Masjid (mosque) in Bayang, in the province of Lanao del Sur, was rebuilt after a destructive earthquake that hit the region in 1955. Its foundations and walls were destroyed, so the officials decided to rebuild it, and agreed to level the part of the earth lying to the eastern side of the Masjid, which was used previously as a graveyard. When they were bulldozing this area, they found human bones and remains, so they reburied them. Some were reburied in the western section of the Masjid inside its courtyard. Is it permissible to establish congregational prayers and Jumu'ah (Friday) Congregational Prayer in this Masjid?

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If not, is it possible to solve this issue by building a partition or a separating wall inside the western section of this Masjid where the remains are buried (to separate this section from the rest of the Masjid), as is the case in Al-Masjid Al-Nabawy (the Prophet's Mosque) in Madinah, Saudi Arabia? If the answer to this is no, can this issue be solved by building a second floor to perform the obligatory prayers there and leave the first floor open for other purposes than praying? Is it permissible to continue performing the Five Obligatory Daily Prayers in this Masjid until we find another suitable site for building a new Masjid?

A: If the current Masjid was not built on a land containing graves, the graves which were placed in its western section should be dug up and the remains should be transferred to the graveyards. If they were the remains of dead Muslims, they should be buried in Muslim graves; otherwise they should be buried in the graveyards of the disbelievers. The remains of each should be put in a separate hole and be leveled like the rest of the graves, to protect them from desecration. If it is impossible to transfer the remains from the western section, then there is no harm in separating this section with a wall from the rest of the Masjid. If the Masjid was built on a land that originally contained graves, you are obliged to search for another land, free from graves, to build a new one and keep the land of this Masjid a graveyard, as it was in the first place. As to Al-Masjid Al-Nabawy, it was not built on graves.

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The graves of the Prophet (peace be upon him) and his two Companions, Abu Bakr and 'Umar (may Allah be pleased with them), were outside the Masjid. These graves were in the house of 'Aisha (may Allah be pleased with her). When Al-Walid ibn 'Abdul-Malik expanded the Masjid, he attached the house and separated it from the Masjid by a wall that surrounds it from all sides.

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Fatwa No. 10913

Q: There is a Masjid Jami' (a large mosque where Jumu`ah [Friday] Prayers are held) in our town which has graves inside or in front of this mosque. It is true that the Prophet (peace be upon him) forbade this but he (peace be upon him) also warned against abandoning congregational Salah. What should I do? Should I abandon Jumu`ah (Friday) Prayer because of these graves or can I perform Salah there especially that we do not have another Masjid Jami' in our town?

A: It is not permissible for you to perform Jumu'ah Prayer in the Masjid where there are graves. You should do your best in searching for a Masjid where Jumu'ah Prayer is performed. You should also do your best to move the graves to public graveyards.

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In case that you can not do so, you have to search for good-doers to participate in buying a piece of land to build a Masjid where Jumu'ah Prayer can be performed.

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Fatwa No. 7095

Q: We have an old Masjid (mosque) surrounded by a very old ruined cemetery except for one grave. Inhabitants of the town want to expand the Masjid so that the graveyard will be included in it, bearing in mind that the place mentioned is the most suitable one for building a Masjid. Is it permissible or not?

A: It is prohibited to include the grave mentioned above or any part of the cemetery in the Masjid.

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Fatwa no. 1448

Q: Someone built a Masjid (Mosque) in Yemen and he made a will that his family should place his grave inside that Masjid. When he died, they buried him in the Masjid in the direction of the Qiblah (direction faced for Prayer towards the Ka'bah). The distance between the courtyard where his grave lies and the Qiblah is only one meter. Please, guide us concerning this issue.

A: This grave should be dug up and the corpse should be carried to any place far from the Masjid such as the town graveyard. Placing a grave inside the Masjid is a means leading to Shirk (associating others in worship with Allah). If the grave lies in the direction of the Qiblah, the prohibition is more serious and the act is closer to Shirk as it may lead to worshipping the occupant of the grave. This is based on what is related by Al-Bukhari and Muslim in their Two Sahih (authentic) Books of Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated, (May Allah curse the Jews and the Christians for they have taken the graves of their prophets as places of worship.) Also Muslim related that the Prophet (peace be upon him) stated, (Do not sit on graves and do not pray towards them.) Moreover, Muslim related that the Prophet (peace be upon him) stated, (Beware! Those who came before you used to take the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship; I forbid you to do that.)

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First question from Fatwa No. 2909

Q 1: Some benevolent people build Masjids (mosques) at their expense and specify a space at the side or in front of these Masjids for themselves or their families to be buried in. They do so thinking that this is a means of drawing closer to Allah. Some scholars have told them that it is permissible to place a grave near the Masjid (mosque) or in front of it provided that they build a wall to separate the Masjid from the grave.

A: It is not permissible to specify an area in the Masjid to bury the person who built it at his expense or any other person, because there are substantiated evidences indicating that it is not permissible to build Masjids on the graves. It is authentically narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Aisha (may Allah be pleased with her) that Um Salamah told Allah's Messenger (peace be upon him) about a church which she had seen in Abyssinia (Ethiopia). She told him about the pictures which she had seen in it. He (peace be upon him) said:

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(When any righteous pious man dies amongst them, they build a place of worship at his grave and put these pictures in it; they are the worst creatures in the sight of Allah.) Also it is narrated by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) on the authority of Ibn `Abbas (may Allah be pleased with them both): (Allah's Messenger (peace be upon him) cursed women who visit graves and those who build Masjids on them and place lights upon them.) There are other Sahih Hadiths (Hadiths that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) reported from Allah's Messenger (peace be upon him) stating the same.

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Fatwa No 6154

Q: I always talk to my mother, father, and friends about some Bid`ahs (rejected innovations in religion) such as performing Salah (Prayer) in Masjids (mosques) built around the graves, people making Du`a' (supplication) to the dead, or other similar things. Nevertheless, they usually reply: "Scholars perform Salah in these Masjids where they see people doing so and do not comment; are you more knowledgeable?!" It is vain to try to convince those people. If one dares to try it, they say: "We found our fathers doing this, are you going to reform the universe". Again, they argue that the grand scholars perform Salah in the Masjids of Al-Husayn and Al-Sayyidah Zaynab (may Allah be pleased with them). I reply: "They (i.e. Al-Husayn and Al-Sayyidah Zaynab)

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are not in Egypt. Taking for granted that they are in Egypt, it is not permissible to make Du`a' to them instead of Allah (Glorified and Exalted be He) or to make vows to them". But the outcome is as if I were talking to stones. They call me a Kafir (disbeliever) and other names. I do not know what to do with my parents and you know their due rights. Every time my mother rebukes me, I say to her: "Al-Sayyid Al-Badawi and people like him do not possess an atom in the kingdom of Allah (Glorified and Exalted be He)". In reply she mentions that they are pious people and refers to other beliefs of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah) that it is better to avoid citing here. Could you tell me what I should do? May Allah reward you.

A: Firstly: It is not permissible to build Masjids around graves. It is not permissible to offer Salah in Masjids where graves are built. It is also not permissible for a person to make Du`a' to the dead to bring about benefit or ward off harm. Making Du`a' to them and seeking help from them is an act of Kufr (disbelief) which drives its doer out of Islam. May Allah protect us.

Secondly: Actions and sayings of the people of knowledge are not Islamic legal proofs, because many of them may practice Bid`ahs. Islamic legal proofs are to be sought only from the Qur'an and the confirmed Sunnah (whatever is reported from the Prophet, peace be upon him).

Thirdly: You should continue calling your parents and friends to the truth and being firm on that. Be patient with whatever harm you face for the sake of Allah. Perhaps Allah may guide them, through you, to the truth. Later on they may be helpful to you after their enmity, ridicule, and spite against you. Be kind

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to your parents, treat them in the best manner, because Allah says: ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination.﴿ ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴿ May Allah help you succeed and be

determined in truth. May Allah guide your parents and other people, for indeed He is Omnipotent over all things.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 9224

Q: Sometimes I am entrusted with certain jobs in Al-Haram Al-Nabawy (the Prophet's Mosque), where I am to carry out my service in front of the Fence around the room of the Prophet's grave. My duty is to prevent visitors from touching and seeking the blessings of the Prophet's grave. Upon entering Al-Haram Al-Nabawy, I usually offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and then start my work in front of the Prophet's grave. Before starting my job, I invoke blessings upon the Prophet (peace be upon him) and his two Companions (i.e. Abu-Bakr and `Umar, may Allah be pleased with them both). One of my colleagues told me that this deed is not permissible and that the Prophet (peace be upon him) has forbidden

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making his grave a place of celebration. Therefore, invoking blessings upon the Prophet and his two Companions daily is impermissible. My question is what is the ruling on me doing this? May Allah grant you success and blessings!

A: It is impermissible to make the grave of the Prophet (peace be upon him) a place where people should visit daily, weekly or monthly. This act may involve making the grave a place of celebration which is forbidden. This is proved by what Abu Dawud narrated with a Hasan Sanad (a chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) and reliable narrators on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Do not make your houses graves, and do not make my grave a place of celebration but invoke blessings on me, for your blessings reach me wherever you may be﴿ There are many other evidences supporting the same effect.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2501

Q: After performing the enjoined duty of Hajj, many women travel to Madinah to visit Al-Masjid Al-Nabawy (the Prophet's Mosque) and the grave of the Messenger (peace be upon him). Is it obligatory on women to visit both Al-Masjid Al-Nabawy and the grave of the Messenger (peace be upon him), or to visit just one of them? Or it is not obligatory on them to visit either of them? Please advise us on this matter.

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A: It is not obligatory on men or women to visit Al-Masjid Al-Nabawy. It is only Sunnah (a commendable act) to perform Salah there and it is permissible to undertake a special journey to do so. Visiting the grave of the Messenger (peace be upon him) is not obligatory either; it is Sunnah for those who have not traveled especially to visit the grave, as is the case with visiting any grave of any other Muslim. The visit should only be made to receive admonition, warning, and reminders of the Hereafter. The Prophet (peace be upon him) visited graves and urged people to do so for these purposes only, but not to seek blessings from them or to ask the dead to answer needs or relieve distress, as is done by many of the male and female adherents to Bid'ah (innovation in religion). However, if visiting the grave of the Prophet (peace be upon him), or that of any other person, hinges on traveling, then it not permissible to travel specifically for this purpose, based on what is authentically reported from the Prophet (peace be upon him) who said, ﴾No journey should be made except to three Masjids (mosques): This Masjid of mine (Al-Masjid Al-Nabawy in Madinah), Al-Masjid Al-Haram (the Sacred Mosque in Makkah), and Al-Masjid Al-Aqsa (Al-Aqsa Mosque in Jerusalem).﴿ Moreover, it should be borne in mind that women are not permitted to visit graves, as it is authentically reported that the Prophet (peace be upon him), ﴾cursed women who visit graves.﴿

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Fatwa no. (2506):

Q: Is it permissible for someone to travel to visit Al-Masjid Al-Nabawy (the Prophet's Noble Mosque) in Madinah while living in Makkah?

A: It is permissible for Muslims to travel to Madinah to perform Salah (Prayer) at Al-Masjid Al-Nabawy. In fact, doing so is Mustahab (recommended) as the performance of one Salah in it is better than a thousand Salahs elsewhere with the exception of Al-Masjid Al-Haram (the Sacred Mosque). However, if the questioner is in Makkah, performing Salah at Al-Masjid Al-Haram is better than traveling to perform it at Al-Masjid Al-Nabawy, because one Salah at Al-Masjid Al-Haram is equal to a hundred thousand Salahs elsewhere. Moreover, it is not permissible to travel to Madinah solely to visit the grave of the Prophet (peace be upon him) or any grave for he (peace be upon him) said in an authentic Hadith, ﴾Do not travel on a journey except to three mosques: Al-Masjid Al-Haram, this Masjid of mine, and Al-Masjid Al-Aqsa [Al-Aqsa mosque, i.e. Jerusalem].﴿ Related by Ahmad, Al-Bukhari, Muslim, Abu Dawud, Al-Nasa'y, and Ibn Majah.

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Third question from Fatwa No. 4230

Q: Is it permissible to intend to undertake a journey to visit the graves of prophets and righteous people

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as the grave of our Prophet Muhammad (peace be upon him) and others? Is this a Shar`y (Islamically lawful) visit or not?

A: It is not permissible to undertake journeys to visit graves of the prophets, righteous people and others. Doing so is a Bid'ah (rejected innovation in religion). The evidence for this is the Hadith of the Prophet (peace be upon him): (Do not undertake a journey except to three Masjids (mosques): Al-Masjid Al-Haram (the Sacred Mosque in Makkah), this Masjid of mine (the Prophet's Mosque), and Al-Masjid Al-Aqsa (the Mosque in Jerusalem).) The Prophet (peace be upon him) said: (He who does any act for which there is no sanction from our behalf, it is to be rejected.) Visiting graves without undertaking journeys to visit them is a Sunnah (a commendable act). The Prophet (peace be upon him) said: (Visit the graves for they remind you of the hereafter.) (Related by Muslim in his Sahih "authentic" Book of Hadith).

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Fatwa no. 7275

Q: I was born in 13/4/1903 A.D; I am now eighty years old, but Allah has not willed it for me yet during this lifetime to visit the Sacred Ka'bah or the Prophet's Mosque. Out of my love for the Prophet (peace be upon him), I invoke Allah's blessings upon him day and night. I see him often in my dreams and the last was today. Today I only felt that I wanted to disclose this.

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I have a simple home and I am blessed with only one daughter and her orphaned child. They live with me to take care of me. I live on a modest income and I yearn so much to visit the Messenger of Allah (peace be upon him). Should I sell this house to enjoy visiting the beloved Prophet?

A: First: We hope that your dreams be good dreams that come true.

Second: It is not permissible to travel specifically to visit the grave of the Prophet (peace be upon him). What is permissible is to visit his Masjid (mosque) and pray there; and this visit is not obligatory. It is also permissible for any Muslim visiting the Prophet's Masjid to greet him and his two Companions (Abu Bakr and Umar, may Allah be pleased with them both). However, you should not sell your dwelling house for the sake of this visit. Obeying the Prophet (peace be upon him) and adhering to his Sunnah at any time or place, in hope of being rewarded by Allah, is a means of attaing happiness and success in this world and in the Hereafter.

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Seventh question from Fatwa No. 10768

Q 7: Are pilgrims whether men or women required to visit the grave of the Prophet (peace be upon him), Al-Baqi' (the graveyard of the people of Madinah, near the Prophet's Mosque), Uhud (a Mount by which [the Battle of Uhud '3 A.H./625 A.D.'] took place between Muslims and disbelievers of Makkah), and Quba' (A town near Madinah where the Prophet [peace be upon him] established the first mosque)? Or is that for men only?

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A: Pilgrims whether men or women are not required to visit the grave of the Prophet (peace be upon him) or Al-Baqi`. One should not undertake a journey to visit graves. Moreover, it is forbidden for women to visit graves even without undertaking journeys. The Prophet (peace be upon him) said: ﴾Do not undertake a journey except to three mosques: Al-Masjid Al-Haram (the Sacred Mosque in Makkah), this Masjid of mine (the Prophet's Mosque), and al-Masjid al-Aqsa (the Mosque in Jerusalem). ﴿ (Related by Al-Bukhari and Muslim). Also: ﴾The Messenger of Allah (peace be upon him) cursed the women who visit graves﴿ It is sufficient for women to perform Salahs (Prayers) in the Prophet's Masjid and to ask Allah to confer peace and blessings upon the Prophet (peace be upon him) everywhere.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 4297

Q 2: What is the ruling of Shari'ah (Islamic law) on visiting the graves of pious people. When a man travels to the grave of a pious person, accompanied by his family and relatives, among which are women. They take a ewe with them to slaughter near the grave, then they serve food, eat, drink, and stay by the graveside for a whole day or a part of a day; sometimes until early morning. The grave is 20 km, more or less, away from the house.

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They also give some of the meat to their friends and relatives who live in another area, as a gift or Sadaqah (voluntary charity). Although people know that the Name of Allah was mentioned on slaughtering the animal, some of them say that this meat is as Haram (prohibited) to eat as pork. However, Allah (Glorified and Exalted be He) says (what means): ﴾So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal)﴿ **The purpose of this journey, from its beginning to its end, is only to draw close to Allah, through visiting the grave of this pious man and supplicating there, seeking his blessings, and seeking to draw close to Allah (Tawassul) through him. When a dispute arises between two people, they take oaths at the grave of this pious man and people also hold an annual commemoration of his birthday at his grave. It is also one of our customs that, when one of us becomes sick, we go to the graves of the pious people, or if one of us becomes mentally ill or seriously ill, our relatives take us to the graves of the pious people. Sometimes the people are cured of their physical or mental illness due to the visit they pay to the graves of the righteous. What is the Islamic opinion on this? Please enlighten us, may Allah be merciful to you!**

A: First: It is not permissible to undertake a journey to visit graves, because the Prophet (peace be upon him) instructed, saying: ﴾No journey should be made except to three Masjids (mosques): This Masjid of mine (Al-Masjid Al-Nabawy in Madinah), Al-Masjid Al-Haram (the Sacred Mosque in Makkah), and Al-Masjid Al-Aqsa (Al-Aqsa Mosque in Jerusalem).﴿

Second: Visiting graves is only lawful for men, not women. It can only be done if the grave is in the same area, i.e. can be visited without having to undertake a journey; if the purpose of the visit is to take admonition and supplicate to Allah for those buried there, if they are Muslims. The Prophet (peace be upon him) said in this regard: ﴾I had forbidden you to visit graves, but you may visit them now, for they remind you of the Hereafter.﴿

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Graves should be visited following the example of the Prophet (peace be upon him), when he visited those buried in Al-Baqi' and the martyrs of Uhud, by greeting the occupants with peace and supplicating to Allah for them.

Third: Calling upon the dead, seeking help and strength from them, offering sacrifices to them, or believing that they can bring benefit, avert harm, cure the sick, bring back absent ones, all these and

their like are acts of major Shirk (associating others with Allah in His Divinity or worship) that take a person out of Islam.

Fourth: Slaughtering animals as sacrifice to Allah at graves to obtain blessings from their occupants, supplicating to Allah particularly there, staying there for a long time in the hope of attaining blessings from their occupants, performing Tawassul (seeking to draw close to Allah through lawful/unlawful means) through their honor or right, are all acts of Bid'ah (innovation in religion) and also means that can lead to major Shirk. Therefore, it is Haram (prohibited) to do any of these acts and those who do so should be advised against this.

Fifth: As for slaughtering animals specifically at graves, seeking the blessings of those buried there, it is Munkar (unacceptable or disapproved of by Islamic law) and Bid'ah; therefore, it is unlawful to eat this meat so as to block all means and ways leading to Shirk. If the sacrificial animal is slaughtered with the intention of drawing close to those buried in the grave, it is an act of major Shirk, even if the Name of Allah is mentioned on slaughtering it. This is because the action of the heart is more significant than the physical action (words) of the tongue, as it is the basis in all acts of 'Ibadah (worship).

Sixth: As for recovery of some sick people who have had contact with or been to graves, this does not provide evidence for the permissibility of these acts.

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In fact, the recovery might just have occurred coincidentally at that time, due to the Predestination of Allah. This may cause some ignorant people to think that it occurred by the aid of the pious man buried in the grave. It may also be the work of Satan, as some needs of the worshippers of idol and Jinn may be carried by Satan; therefore, this cannot be used as evidence of the permissibility of their doing so. In fact, these actions are Shirk, even if some needs are fulfilled, because the devils may be enticing these people through this into persisting in acts of Shirk. Actually, cure happened only because it coincided with the time predestined by Allah for getting cured.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The thirteenth question of Fatwa no. 4264

Q 13: Is the report that Imam Ibn Al-Qayyim disapproved of traveling on a pilgrimage to the grave of Prophet Ibrahim (Abraham, peace be upon him) authentic? In which of his books can this statement be found? Is it permissible to travel to the grave of Prophet Ibrahim? If so, what is the evidence that supports this? Did Ibn Al-Qayyim say that Hellfire is not eternal? In which of his books can this statement be found?

A: First: it is impermissible to set out on a journey except for the three Masjids (mosques): [Al-Masjid Al-Haram (the Sacred Mosque), Al-Masjid Al-Nabawy (the Prophet's Mosque), and Al-Masjid Al-Aqsa (in Jerusalem)], as the Prophet (peace be upon him) stated: ﴾No journey should be made except to three mosques...﴿ This is the opinion held by Ibn Al-Qayyim (may Allah have mercy on him), the Shaykh of Islam Ibn Taymiyyah, and many scholars, based upon the mentioned Hadith.

Thus, according to the more correct of the two scholarly opinions, it is impermissible to journey to the grave of the Prophet Ibrahim (peace be upon him) or to any other grave, on the authority of the mentioned Hadith.

Second: You can refer to the opinion held by Ibn Al-Qayyim about Hellfire being eternal in his book entitled "Al-Wabil Al-Sayyib", where he stated that Hellfire is eternal as did the Jumhur (dominant majority) of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim community).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. (5339):

Q: In our country, a celebration called `Urs is held every year around the grave of a man whom people claim was one of the Awliya` (pious people). Since the purpose of such celebrations is to grant the deceased a reward, people slaughter cows and sheep and feed everyone. However, the so-called `Urs is not only an invitation to have food but a way to draw closer to Allah through Tawassul (supplicating to Allah through a means) by the deceased.

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All the graves of the Awliya' are lit up with colored lamps during the celebration. Leveled graves and their surroundings are decorated with marble and cement. People, media and journalists are invited to join in the celebration. Incense sticks are lit, the birthday of the Prophet (peace be upon him) is celebrated, and people invoke Allah's peace and blessings on the Prophet loudly while standing and sitting. They chant songs of thanking and praising Allah (Exalted be He) with and without using musical instruments. People call the foregoing: Dhikr Jaliy (apparent Remembrance of Allah). They touch the graves claiming that they get blessed by doing so, and they recite the Qur'an around the graves and perform Salah (Prayer) beside them.

During this celebration both gifts and money are accepted and the latter is spent on buying courtyards, constructing houses for visitors to stay in, or building Masjids (mosques) over or above the graves. The visiting men, women, and children hope for Allah's Mercy and ask Him to grant them children and wealth, relieve their distresses, and cure their sick. The bereaved family or the organizer of the celebration calls on the visitors to give their pledge of allegiance that they will follow the tradition of the deceased. This is the main aim of the whole celebration because people believe that this pledge of allegiance leads to right guidance and they use it for making Tawassul. People undertake long distance journeys to visit the graves. Some people come from outside the country so that photos and the news of their arrival are published in newspapers, saying: "The servant of Ajmiz Al-Sharif has arrived to India... from Dhaka or Karachi..." People are called to hasten to give gifts

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and money. They are also urged to accept the gifts that the organizers of the celebration give to them before leaving. Visitors usually receive gifts of flowers from the grave of the deceased, his garden, or the garden of the person who looks after the grave. Moreover, the organizers of this celebration send out printed letters to different people around the world including the people of the holy cities of Makkah and Madinah. This is something that I have personally seen. Some of these letters have been written to Bangladeshi and Pakistani Muslims in their languages and sent to them in Saudi Arabia where they live and work. The letters that I have seen were sent by a representative called Ajmiz Al-Sharif who wrote from India explaining the rituals of the celebration, i.e.

the way and time of doing (Tawaf, circumambulation around the grave) and the way and time on which the (door of Jannah; Paradise) - that is claimed to be by the end of the grave's site - is open. We seek refuge with Allah from all this. Anyway, the organizers encourage people to send gifts along with the addresses of their friends, whatever they might be, to be contacted by them. They also warn people that they will receive a divine punishment if they do not send gifts or do what they are ordered. Thus, people yield to such commands lest they should be punished thinking that they are doing good. Also, in our country there is a stream beside the grave of a pious man who passed away seven hundred years ago. This man was Da'iyah (One who calls people to Islam). His name was Shah Jalal Al-Yamany (may Allah be merciful with him) who lived in Salmat and is historically famous. However, the fish of this stream are said to be holy so when it dies people perform Funeral Prayer on it and bury it. Moreover, most of the people of this region do not eat pigeons; or rather, they are prevented from eating them for some people claim they are ascribed to that righteous man. Some people believe that the pigeons of this region are

owned by Shah Jalal so they do not eat them. Moreover, in our country a turtle is claimed to be holy and there are some other things that are very sad. To give an example, a very strange thing happened earlier this week. A man, who follows a shaykh about whom we know nothing, announced that he will do `Urs for his shaykh. Thus, he imported 25 camels from Pakistan (camels are very rare in our country and we only read about them in stories about the desert and the Arabs). He bought thousands of cows and sheep and put them in exhibitions in the capital so that the people could see them. He marked and garlanded all those animals. The people were fascinated by this. They came to these exhibitions in huge numbers along with the full army and ran in rows in front of and behind the animals. Hundreds of thousands of common people joined this `Urs, which continued for three days. It was also attended by a large number of heads of state and high military and civilian authorities both inside and outside the government who came by car and helicopter. The guiding representative took the pledge of allegiance from them all. By Allah this abominable incident actually happened! We have never seen the like of it before. We are afraid that this is an indication that our Iman (faith) may be weak, as people always follow the way of their kings; or that our leaders reflect the level of our weak Iman. May Allah forgive us for, verily, He is the Oft-Forgiving, the Most Merciful.

People are still building new graves here and there, and inviting others to these deviated celebrations. They call them

to spend money on such things, and encourage and warn them with false stories about the majesty and greatness of the deceased or the Waliy (pious man). Thus, cars and processions stand beside the graves and people simply throw money there or greet the deceased. Consequently, these graves have turned into sources of making money, we seek refuge with Allah from that.

Please give us a detailed Fatwa regarding all these things in the light of the Book of Allah, the Sunnah (whatever is reported from the Prophet), and the Ijma` (consensus) of the Muslim scholars, so as to clear away misconceptions. Success is only from Allah (Exalted be He). We put our trust in Allah and ask Him to protect us from bad deeds, Shirk (associating others in worship with Allah), and Bid`ah (rejected innovation in religion).

We ask Allah to help us to worship Him alone and follow the Sunnah of the Prophet (peace be upon him). May He guide the Muslims, especially those in our country, Bangladesh and in all other Muslim countries. Our Iman is weak and many of us cannot resist the temptations of this world. Please tell us about our duties concerning the religious crisis mentioned above. Your Fatwa is very important. Please answer us soon because the Kafirs (disbelievers) and Satans are very quick towards Kufr (disbelief), Shirk, and Bid`ah, while we are heedless of these dangers! May Allah forgive us all.

A: All the things mentioned in the question are undoubtedly practices of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), Bid`ah, and deviation. Satan inspired such practices through those who organized these sinful events. The organizers are only people who pursue money and seek to affect those with weak minds and insight to turn them away from the Straight Path of Allah to which He guided the saved sect.

It is impermissible to celebrate the birth day of any shaykh, prophet or anyone. Slaughtering for the sake of other than Allah is impermissible; rather, it is major Shirk (associating others in worship with Allah) and any person who dies in that state will be punished eternally in Hellfire, for Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾He has no partner.﴿ Similarly, it is not permissible to seek blessings from the rocks or dust of graves for this is a kind of `Ibadah (worship) and offering `Ibadah to other than Allah is major Shirk. By the same token, it is impermissible to construct buildings over graves or to plaster or marble them, as the Prophet (peace be upon him) forbade all of this. Islam does not allow any form of `Ibadah to be offered at graves whether it is Salah, recitation of the Qur'an, slaughtering animals, distributing food or Tawaf. Visiting graves is only allowed for receiving admonition and making Du`a' for those who dwell therein. Islam completely prohibits making Tawassul through the dead, their honor, or their right. Rather, this is regarded as Bid`ah and is a means to Shirk. Tawassul should only be through the Names and Attributes of Allah, His Tawhid (Oneness of Allah), Iman, and all good deeds. There is a Hadith which proves that seeking blessings from graves and those who dwell therein is prohibited and is regarded as major Shirk. This Hadith is authentically related by Al-Tirmidhy and others on the authority of Abu Waqid Al-Laythy who said, ﴾We set out with the Messenger of Allah (peace be upon him) on the Battle of Hunayn when we had just left kufr for Islam. The Mushriks (those who associate others with Allah in worship) had a Sidrah (lote tree) where they would stay and hang their weapons upon. It was called Dhat Anwat. When we passed by a Sidrah, we said: "O Messenger of Allah, make for us another Dhat Anwat just like theirs." The Messenger of Allah said: Allah is the Greatest! By the One in Whose Hand is my soul, verily these are the ways of earlier nations. You have said exactly as the Children of Israel had said to Musa, ﴾Make for us an ilâh (a god) as they have âlihah (gods).﴿ ﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Excessive reverence of the Messenger (peace be upon him)

(Part No. 1; Page No. 446)

Seventh and the eighth questions from Fatwa No. 189

Q 7: Did the light that used to radiate from Prophet Muhammad's body originate from the light of Allah?

A: Allah bestowed the light of the Message of Islam and the true guidance on the Prophet (peace be upon him), wherewith Allah guides the hearts of those whom He wills of His servants. Thus, undoubtedly Allah is the source of the Message of Islam and the One Who made the Prophet a source of guidance to others. Allah (Exalted be He) says: ﴾It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.﴿ ﴾And thus We have sent to you (O Muhammad صلى الله عليه و سلم) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad صلى الله عليه و سلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).﴿ ﴾The Path of Allâh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision).﴿ This light does not come from the seal of the Prophets as claimed by some atheists. The Prophet had a natural human body composed of blood, flesh and bones ...etc. He had a natural birth which happened through the natural contact between a father and a mother. He was not created before that time. No authentic report is related by the Prophet (peace be upon him) which indicates that his light was the first thing Allah created or that Allah

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grasped a handful of the light of His face out of which Prophet Muhammad was created and that when Allah looked at that handful of light, it started to sprinkle in the form of drops; out of each drop a Prophet was created or that all human beings are created from the Prophet's light (Page: 366 and following pages from the book entitled "Majmu` Al-Fatawa" vol. 18 by Ibn Taymiyyah).

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Q 8: Does the Prophet (peace be upon him) come to visit a dying person himself or is it only his image?

A: The Presence of the Prophet (peace be upon him) or any other person who died is one of the unknown and unseen things that cannot be established except with a Shar`y (Islamic legal) text. Otherwise, no one is allowed to talk about that matter. It is not authentically established by any Ayah (Qur'anic verse) or Hadith that the Prophet (peace be upon him) visited any dying person himself or by his image. People will meet him only on the Day of Resurrection and ask him to intercede with their Lord to move them from the Mawqif (Place of Stationing before the start of Reckoning on the Day of Resurrection). On the same Day, people will also ask the Prophet (peace be upon him) to intercede with Allah on their behalf regarding some other special matters that are due to him as it is authentically reported from the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa No. 642

Q: First issue: The Messenger of Allah (peace be upon him) was not a human being like us.

A: This is a too brief statement that bears truth and falsehood. If what is meant is that the Prophet (peace be upon him) was a human, but not similar to humans in all aspects; for he shared with them their common characteristics of eating, drinking, health, sickness, remembrance, forgetfulness, living, dying, marriage and so on, but he had characteristics particular to him, especially bestowed upon him by Allah such as receiving Divine Revelation and being sent to mankind as a bearer of glad tidings, a warner, a caller to Allah (by His leave), and a lamp spreading light - then this is true, and confirmed by reality and informed of by the Qur'an. Allah the Exalted says (what means): ﴾Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God - i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."﴿ (Surah Al-Kahf, 18: 110). Allah ordered him to inform his Ummah (nation) that he was a human being just like them. However, Allah chose him to bear the responsibility of conveying the Message and revealed to him the Law of Tawhid (monotheism) and guidance. Allah the Exalted informs of the dialogues that took place between the Messengers and their nations, saying (what means): ﴾Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e. a clear proof of what you say)."﴿ ﴾Their Messengers said to them: "We are no more than human beings like you, but Allâh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allâh. And in Allâh (Alone) let the believers put their trust.﴿ (Surah Ibrahim, 14: 10-11).

The Messengers acknowledged that they were human beings like us, but Allah favored them with the revealed Message, as Allah bestows His Grace upon whom He wills of His servants and chooses from among them Whom He pleases to guide mankind from darkness to light. There are numerous examples for this in the Qur'an.

If what is meant is that the Messenger (peace be upon him) was not human at all, or he was a human yet different from humans in all aspects, even totally different from them in all their characteristics, this is falsehood denied by reality and considered blatant Kufr (disbelief), as it contradicts what the Qur'an asserts about the humanity of the Messengers and their similarity to humans in all aspects, except the special endowments of receiving Wahy (Revelation), Prophethood, the Message, and the miracles that Allah has honored them with.

If it is meant that the Messenger is not like other humans from the aspect of knowing the Ghayb (the Unseen) or being perfect in power, this is answered in the reply to the second and the third issues.

If some other meaning is intended, those who make such statements should be explicit and clarify what they mean, so that it can be discussed properly.

In any case, it is not right to make such a statement whether in the affirmative or in the negative except with a detailed explanation, for its ambiguity and brevity. Therefore, the Qur'an did not expressly and affirmatively state that except with mentioning the characteristics especially bestowed upon the Messengers, as in the previously mentioned Ayahs.

Allah also says (what means): ﴿Say (O Muhammad صلى الله عليه وسلم): "I am only a human being like you. It is revealed to me that your Ilâh (God) is One Ilâh (God - Allâh), therefore take Straight Path to Him (with true Faith - Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikûn (the polytheists, idolaters, disbelievers in the Oneness of Allâh).﴾ ﴿Those who give not the Zakât and they are disbelievers in the Hereafter.﴾ (Surah Fussilat, 41: 6-7).

Yet, it is feared that expressing an absolute similarity between the Messengers and others humans may detract from their status as Prophets, taking it as a pretext for denying their message. It is also feared that an absolute negation of similarity may lead to exaggeration in honoring the Messengers to the extent of attributing to them what belongs to Allah alone. Therefore, it the duty of Muslims to detail and clarify their intention, so that truth is distinguished from falsehood, and guidance from misguidance.

Second issue: The Messenger of Allah (peace be upon him) knew the Ghayb (the Unseen).

A: Allah alone possesses the knowledge of Ghayb, as He says (what means): ﴿Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected."﴾ (Surah Al-Naml, 27: 65). Allah also states (what means): ﴿And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ (Surah Al-An'am, 6: 59). Allah also states (what means): ﴿Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).﴾ (Surah Luqman, 31: 34).

Allah also states (what means): ﴿Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."﴾ (Surah Al-A'raf, 7: 188). Allah also states (what means): ﴿Say (O Muhammad صلى الله عليه وسلم): "I am not a new thing among the Messengers (of Allâh i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."﴾ (Surah Al-Ahqaf, 46: 9) Other Ayahs also indicate that Allah the Exalted alone knows the Ghayb. However, Allah may inform some of His servants, such as Messengers and angels, about certain future events, so they learn about them only as much as He has told them. Allah the Exalted says (what means): ﴿Say (O Muhammad صلى الله عليه وسلم): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term.﴾ ﴿"(He Alone is) the All-Knower of the

Ghaib (Unseen), and He reveals to none His Ghaib (Unseen).") (Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.) (Surah Al-Jinn, 72: 25-27). Allah also mentions how the angels swoon upon hearing His Words and how they respond after they recover: (So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great.") (Surah Saba', 34: 23). Al-Bukhari narrated in his Sahih (authentic) Book of Hadith from 'Abdullah ibn 'Umar (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said: (The keys of the Ghayb are five, none knows them but Allah: (Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).) (Surah Luqman, 31: 34).)

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Muslim related a Hadith from 'Umar ibn Al-Khattab which states that Jibril (Gabriel, peace be upon him) asked the Messenger of Allah (peace be upon him) about Islam, Iman (Faith) and Ihsan (perfection and sincerity in worship). Then, he asked him about the Hour (of Doom), so the Prophet (peace be upon him) replied: (The one who is asked about it does not know more than the one who is asking, but I will tell you its portents: when the slave woman gives birth to her mistress - that is one of its portents; and when the barefoot and the naked become the chiefs of the people - that is one of its portents. (The Hour) is one of the five matters which no one knows but Allah: (Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).) (Surah Luqman, 31: 34).)

It is also mentioned in a Sahih (authentic) Hadith that Umm Al-'Ala' Al-Ansariyyah, who was one of those who pledged allegiance to the Messenger of Allah (peace be upon him), narrated that 'Uthman ibn Mazh'un was chosen in the lot drawn by the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) to host the Muhajirun (Emigrants from Makkah to Madinah). Umm Al-'Ala' said, " 'Uthman fell ill while he was staying with us, so I nursed him until he died. When we had shrouded him, the Prophet (peace be upon him) entered and I said, 'May Allah be merciful to you, O Abu Al-Sa'ib ! I testify that Allah has honored you.' The Prophet (peace be upon him) said:

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('How do you know that Allah has honored him?' I replied, 'I do not know, let my father and my mother be sacrificed for you, O Messenger of Allah! But who else (is worthy of it if not 'Uthman)?' He said, 'As for him, by Allah, certainty (death) has come to him; by Allah I hope the best for him. By Allah, I do not know, although I am the Messenger of Allah, what shall be done with me.'") In another narration, ("By Allah, I do not know, although I am the Messenger of Allah, what shall be done with him.") It is narrated in the Sahih (authentic) Book of Hadith by Al-Bukhari and Muslim from Ibn 'Abbas that he said, ("The Messenger of Allah (peace be upon him) was asked about the children of Mushrikun (those who associate others with Allah in worship). He (peace be upon him) replied, 'Since Allah created them, He knows best what (deeds) they would have done.'") There are numerous texts in the Qur'an and the Sunnah which refer to the same meaning. They explicitly state that the Messenger of Allah (peace be upon him) knows nothing of the Ghayb except what Allah has revealed to him.

Third issue: The Messenger of Allah (peace be upon him) was perfect in power.

A: If what is meant by "being perfect in power" is the relative perfection of the Messenger of Allah (peace be upon him) in comparison with the rest of humans, this is acknowledged. But if what is meant is absolute perfection, this is false and is an exaggeration in praising the Messenger of Allah (peace be upon him) and likening a creature to the Creator. Absolute perfection in power and the like are a characteristic of Allah alone; whereas the power of the Messenger of Allah (peace be upon him) was limited, given to him by Allah, not self-given. Thus, he varied between being strong and weak, healthy and sick. When the disbelievers asked him to bring them miracles, Allah commanded him to tell the disbelievers (what means): ﴾Signs are but with Allâh﴿ (Surah Al-An'am, 6: 109).

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Also, when the disbelievers asked the Messenger of Allah (peace be upon him) to hasten on their punishment, Allah ordered him to tell them (what means): ﴾Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you"﴿ (Surah Al-An'am, 6: 58), in addition to other instances which prove that he (peace be upon him) was neither absolutely perfect nor omnipotent. This is particular to Allah alone. Included among the evidence is the Sahih (authentic) Hadith which states that: ﴾He (peace be upon him) fell off his horse and one side of his body was injured, so much so that he led the people in Salah (Prayer) while sitting.﴿ There is also a Hadith which informs that the Messenger of Allah (peace be upon him) was injured during the Battle of Uhud , and also in his journey to Al-Ta'if before Hijrah (the Prophet's migration to Madinah) to call people to Tawhid (monotheism). It is narrated in Sahih Al-Bukhari on the authority of Ibn 'Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said, ﴾"The Anger of Allah has flared up against a people who bloodied the face of the Prophet of Allah."﴿ It is also narrated that Sahl ibn Sa'd inquired about the injury of the Prophet (peace be upon him) and said, ﴾"By Allah, I know who used to wash the wound of the Messenger of Allah (peace be upon him), who used to pour water on it, and how the wound was treated." He said, ' Fatimah the daughter of the Messenger of Allah (peace be upon him) would wash the wound and 'Aly would pour the water. When Fatimah saw that the water only increased the bleeding, she took a piece of coarse fabric, burned it and put it on the wound, so the bleeding stopped.'"﴿ On that day, his canine tooth was broken, his face was wounded and the helmet on his head was smashed. If he (peace be upon him) had perfect power, none of his enemies would have been able to injure his face, break his tooth, or smash his helmet on his head.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa No. 236

All Praise is due to Allah, and peace and blessings be upon His Messenger and upon his family. The Permanent Committee for Scholarly Research and Ifta' looked into the letter of his Excellency Minister of Justice that was submitted by the General Secretariat of the Council of Senior Scholars No. 1437, on 17-8-1392 A.H. which includes the inquiry of the Head of the Cultural Foundation in Ceylon regarding what some people do during performing Salah (prayer) in Al-Masjid Al-Hanafy in Colombo. They stand on the right side of the Masjid facing a picture of the grave of the Messenger of Allah (peace be upon him) and then they invoke peace and blessings upon him. The Head of the Cultural Foundation there asked for a legal ruling on this matter.

After the Committee studied the query, the answer was as follows:

Putting a photograph or introducing an image of the Prophet's grave (peace be upon him) in any Masjid is an abominable Bid'ah (rejected innovation in religion).

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Furthermore, staying or standing before it is also an abominable Bid'ah to which people were driven by their exaggeration in revering righteous men, and have fallen into it by exceeding the limits in honoring the prophets and messengers. The Prophet (peace be upon him) forbade exceeding the limits in religion when he said: (Do not exceed the limits in your religion, for those who preceded you were destroyed due to their excessiveness in religion.) Narrated by Ahmad, Al-Nasa'y, Ibn Majah and Al-Hakim. This was not practiced by the Sahabah (Companions of the Prophet) or those who followed them of the best generations (may Allah be pleased with them all), despite their having dispersed to many other countries and were far away from Madinah. Had it been a permissible act, they would have preserved this practice and never neglected it, for they loved and appreciated the Messenger of Allah (peace be upon him) more than us. Furthermore, they were the keenest of people to do good and adhere to the teachings of Islam. It is, in fact, a means leading to major Shirk (major form of associating others in worship with Allah), I seek refuge in Allah from this. So, they were cautious and guarded against falling into such evil. We, as Muslim people, should follow their footsteps by treading their path, for all good is in the following of the Salaf (righteous predecessors), and all evil is in the innovations of the Khalaf (those who succeeded). It was authentically reported in the Sahih Hadiths that the Prophet (peace be upon him) warned against taking graves as Masjids by building them (Masjids) over graves or performing Salah there. He also (peace be upon him) warned against burying the dead inside Masjids to avoid excessiveness in honoring righteous people and exceeding the limits in revering them. For this may lead to invoking them and seeking their help during calamities besides Allah. Due to this, the Prophet (peace be upon him) supplicated to His Lord not to allow his grave to be taken as an idol to be worshipped. He cursed the Jews and the Christians for taking the graves of their prophets and righteous men as Masjids to warn Muslims not to imitate them in these acts of Bid'ah (rejected innovations in religion) and idolatry.

In addition, photographing the graves of righteous men and hanging them on the walls of Masjids is like burying them in Masjids or building these Masjids over their graves.

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All these acts are means leading to pre-Islamic idolatry and worshipping others than Allah. They are devices of evil which Muslims must block to safeguard 'Aqidah Al-Tawhid (the creed of Oneness of Allah) and protect themselves from falling into the abyss of misguidance. It was narrated by Al-Bukhari and Muslim (When Um Salamah and Um Habibah (may Allah be pleased with them) told the Prophet (peace be upon him) about a church which they had seen in Abyssinia (Ethiopia) and the images that were in it, he said, "Those (people), if a righteous man among them dies, they build a place of worship over his grave and make such images in it. Those will be the most evil of creation in the Sight of Allah on the Day of Resurrection.") It was also narrated by Al-Bukhari and Muslim on the authority of 'Aisha that she said: ("When death came upon the Messenger of Allah (peace be upon him), he started to cast a garment of his over his face, and when it made him short of breath, he would remove it from his face; while in that state he said, 'May the Curse of Allah be upon the Jews and the Christians, for they have taken the graves of their Prophets as places of worship.'" ('Aisha said), "He was warning against (doing) what they did." She also said, "Had it not been for that, his grave would have been made prominent, but he feared lest it might be taken as a place of worship.") It is also reported in Sahih Muslim that the Prophet (peace be upon him) stated: ("Beware! Those who preceded you used to take the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship; I forbid you to do that.") It was also narrated by Malik in his book "Al-Muwatta" that the Messenger of Allah (peace be upon him) said: ("O Allah! Do not allow my grave to be made into an idol that is worshipped. The Anger of Allah has flared up against a people who took the graves of their Prophets as places of worship.") Abu Dawud narrated in his Sunnan on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: ("Do not make your houses graves (i.e., devoid of worship) and do not take my grave as an often-visited place (i.e., a place which you visit repeatedly). And invoke Allah's blessings upon me, for your invocation of blessings (upon me) will reach me wherever you may be.") So, he (peace be upon him) ordered that we invoke Allah's blessings upon him wherever we may be and informed us that our invocation of blessings upon him will reach him no matter where we are, without needing to stand in front of his grave or having its picture hung on the wall.

Taking these pictures and putting them in Masjids is of the abominable Bid'ahs that lead to shirk, I seek refuge in Allah from that. In conclusion, Muslim scholars should condemn these acts and the authorities should remove these grave-pictures from the Masjids to overcome enticement to evil and protect the private territories of Tawhid (monotheism).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa No. 2777

Q 1: A man says that Prophet Muhammad (peace be upon him) is a channel between the oceans of possible and necessary existence, thus he is superior to the possible beings and inferior to the Necessary Being. Appreciate your guidance.

A: Allah (Exalted be He) is the Only Necessary Being. No other being has brought Him into existence. Other beings are brought into existence by Him (Exalted be He), and their existence depends on His Will and Power. It is up to the Will of Allah (Glorified be He) to sustain the creations or cause them to perish.

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The evidences derived from the Qur'an, Sunnah (whatever is reported from the Prophet) and reality confirm that our Prophet Muhammad (peace be upon him) is a human being like all other human beings that Allah created from a male and a female, then he died when his life came to an end. He was brought into existence like all other creations, but he was distinguished in that Allah (Exalted be He) selected him to convey His Message to all mankind and to be the last of His prophets (peace be upon them all). Moreover, All rational people agree that there is no channel between the necessary and the possible existence to say that Muhammad (peace be upon him) is that channel or is in it. `Aqly (reasonable) rulings are three according to the unanimous view of scholars i.e., necessary, impossible, and possible existence. So, claiming that there is a fourth rational ruling whether it is a channel or something else contrary to the implications of the textual and rational evidences is wrong.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q2: There is a person who says, "We cannot call the Prophet Muhammad (peace be upon him) a god. Yet, we cannot claim otherwise. Thus, we should leave it up to Allah (Exalted be He) as He best knows the truth concerning him". Please, enlighten us on this.

A: He is correct in saying that we cannot call Muhammad (peace be upon him) a god, but he quickly contradicted his own words when he said that we cannot claim otherwise. Allah (Exalted be He) is the absolute One God on the evidences of 'Aql (reason) and Naql (holy transmitted texts: Qur'an and Sunnah) by unanimous scholarly consensus (Ijma'). If Muhammad (peace be upon him) cannot be a god, according to reason-based evidences and scriptural-evidences, then he must necessarily be other than Allah (Exalted be He).

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It is the necessary impossibility that he could be a god and at the same time the inherent necessity of Allah's Unique Divinity and Lordship and that He alone is worthy of all worship, based on reason and revealed scriptures.

Then his saying, "So we should leave it up to Allah (Exalted be He)..." expresses an explicit doubt shown by his unwillingness to make a distinction between Allah and His Messenger (peace be upon him), which, with its contradiction, constitutes sheer Kufr (disbelief) that opposes reality, straight reason, and authentic sacred texts. Allah, (may He be Praised and Exalted) clearly states in the Glorious Qur'an that Prophet Muhammad (peace be upon him) is a human. All Muslims unanimously agree that he was born to a father and a mother and that the following Ayah (Qur'anic verse) applies to him: ﴾O mankind! We have created you from a male and a female﴿

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 3: He says: "Possibility has two ends; the beginning and the end. But these two ends were abolished with regard to the Prophet (peace be upon him). The former intermingled with the latter until there is no difference between them. Isra' (Night Journey) was from himself to himself." Please guide us to the truth!

A: Possibility is one of three branches of `Aqly (reasonable) ruling. It means a collective mental matter. The possibility of any thing means that it can or cannot equally exist with regard to the Might of Allah (Exalted be He). There is no difference between the messengers of Allah (peace be upon them) and the rest of creatures in this point. Therefore, there are not two ends; a beginning point and an end point for what is possible. This is agreed upon among wise people.

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Therefore, we cannot say that these two ends were abolished in the case of our Prophet Muhammad (peace be upon him). Saying that the Prophet (peace be upon him) intermingled with the beginning and the end until there was no difference between him and Allah, and that the Prophet went to himself during the Isra' means union between Allah and His Prophet (peace be upon him). High Exalted is Allah above this as it is explicit Kufr (disbelief) that drives one away from the Creed of Islam. We seek protection in Allah against this saying. Moreover, this saying is contradictory as we mentioned in our answer for the second question. No one can call the Prophet a God. Moreover, no one can say that he (peace be upon him) is a different one, etc. This is an unreasonable contention to `Aql (reason), reality and Naql (transmitted texts).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions! Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 4: He says: "The reality in the saying of Allah (Exalted be He): (Then he [Jibrîl (Gabriel)] approached and came closer,) **is that the Messenger of Allah (peace be upon him) is not different from Allah (Exalted be He). Therefore, you should not allege that there were two entities. The Prophet (peace be upon him) did not see but himself." Please guide us to the truth.**

A: The truth is that the one who approached and came closer is Jibril (Gabriel, peace be upon him) until the Prophet (peace be upon him) saw him. This is reported authentically from the Prophet (peace be upon him). Whoever alleges that the one who approached and came closer is Allah commits a grievous mistake. Saying that there are not two entities and that Muhammad (peace be upon him) did not see, at that time, but himself is pantheism which is an explicit Kufr (disbelief) as it was mentioned.

Eventually, it becomes evident that whoever believes in what is mentioned in the questions above is at fault.

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Moreover, whoever holds this view is not a believer let alone being from Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community). Rather, such a person is a Kafir (disbeliever) who abandons Islam even if they allege that they are Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
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First question from Fatwa No. 3091

Q 1: Is our master, the Messenger of Allah (peace be upon him), the first human being created by Allah or is it Adam?

A: According to the Ijma` (consensus) of Muslims and the explicit Ayahs (Qur'anic verses), the first human being created by Allah was Adam (peace be upon him). Our Prophet (peace be upon him) is a human being and a descendant of Adam. As for the saying of some ignorant people who claim that our Prophet was the first human being created by Allah or that he was created from Allah's Light or the Throne's Light, it is false and baseless.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Thirteenth question from Fatwa No. 5782

Q 13: Is the Prophet (peace be upon him) part of Allah's Light as some people claim? Also, does he form the light of the `Arsh (Throne) of Allah (Glorified and Exalted be He)?

A: The Prophet (peace be upon him) is a light that provides the right guidance as Allah says: (And verily, you (O Muhammad صلى الله عليه و سلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).) and He (Exalted be He) says: (O Prophet (Muhammad صلى الله عليه وسلم)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,) (And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the Sunnah - the legal ways of the Prophet صلى الله عليه وسلم).) The Prophet's body is not made of light nor is it part of Allah's Light. He is only formed of flesh and blood as was described in the Qur'an. He was born to human parents like all humans by Allah's Will. He used to eat, drink, and care for his daily affairs. When he was blocking the rays of the sun or any other source of illumination, he had a shadow like all people (i.e. thus he is not light, for shadow follows only opaque objects). As for the saying of Allah:(Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).) (Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace) The purpose meant here is the revelation by which the Prophet was sent. It has not been confirmed in the Qur'an or in the authentic Sunnah (whatever is reported from the Prophet) that the Prophet is the light of Allah's `Arsh, thus, whoever claims this is a liar.

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Fatwa No. 6534

Q: In Pakistan, scholars of the Bareilwi Sufi order believe that the Prophet (peace be upon him) did not have a shadow like ordinary human beings, which indicates that he was not of human form. Is there any Sahih Hadith (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) to the effect that the Prophet did not have a shadow?

A: This is a false belief and incongruous with the explicit texts of the Qur'an and Sunnah (whatever is reported from the Prophet) which affirm the human nature of the Prophet (peace be upon him) who shared the same human characteristics as the rest of mankind. He used to have a shadow just like any ordinary human being. Being honored with Prophethood does not take him out of the fold of mankind who are born through the natural contact between a father and a mother. Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you. It has been revealed to me﴿ Allah (Exalted be He) also says: ﴾Their Messengers said to them: "We are no more than human beings like you"﴿

As for the Hadith which states that the Prophet (peace be upon him) was created from the light of Allah, it has been classified as Hadith Mawdu` (fabricated Hadith).

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(Part No. 1; Page No. 465)

The second question of Fatwa No. 6756

Q2: "Had it not been for you, orbits of celestial bodies would not have been created." Is this Mawdu' (fabricated) or Da'if (weak) Hadith?

A: This Hadith was cited by Al-'Ajluny in his book entitled (Kashf Al-Khafa wa Muzil Al-Ilbas 'Amma Ishtahar Min Al-Ahadith 'Ala Alsinat Al-Nas), in which he reported that Al-Saghany said: "This Hadith is a Mawdu' (fabricated) Hadith". He added: "Yet I view that its meaning is sound, even if is not a Hadith". But, we view that this Hadith is Batil (false) in its wording and meaning, for Allah (may He be praised) has created all the creatures only to worship Him, as He (may He be praised) says (what means): ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ In addition, there has been no Hadith from the Prophet (peace be upon him) authenticated which denotes that the creatures, celestial bodies or any others, have been created for the Prophet's sake. The Hadith was also cited by Muhammad ibn 'Aly Al-Shawkany in his book entitled (Al-Fawa'id Al-Majmu'ah fi Al-Ahadith Al-Mawdu'ah) and he reported that Al-Saghany said: "It is a Mawdu' Hadith". This opinion is supported by Allah's Statement (which means): ﴾It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fourth question from Fatwa No. 6793

Q 4: I heard a professor saying that Prophet Muhammad (peace be upon him) was created from the Light of Allah, is this true?

A: This statement is not correct, for it opposes both Nusus (legal texts) and reality. Proof, senses, and logic indicate that he was born to a father i.e. `Abdullah ibn `Abdul-Muttalib and a mother i.e. Aminah bint Wahb and his lineage is well known.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 7325

Q: Is it true that the Prophet (peace be upon him) was created from the Light of Allah (Exalted be He)? Does this saying befit Allah's Perfection (Exalted be He)? Kindly give your Fatwa on this issue, supported by proofs from the Qur'an and Sunnah.

A: There is no proof in the Qur'an or the Sunnah that the Prophet (peace be upon him) was created from the Light of Allah. To the contrary, there is an abundance of proofs, in addition to the proof of reason and reality that he was born to a human father and mother, like all human beings, and his lineage is well-known.

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This lays bare the falsehood of the claim that the Prophet (peace be upon him) was created from the Light of Allah (Exalted be He), a claim which contradicts the Perfection of Allah (Exalted be He).

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Fatwa No. 7529

Q: Many people believe that everything was created from the light of Muhammad (peace be upon him) and that his light was created from Allah's Light. They reported that the Prophet said: "I am the light of Allah and every thing is created from my light." and "The first thing that Allah created is the light of Muhammad (peace be upon him)". Are these sayings true? They also report another saying: "I am `Arab (Arab) without the letter "`Ayn", i.e. Rab (Lord); and I am "Ahmad" without the letter "Mim", i.e. Ahad (One)". Is this true?

A: We have previously answered this question in detail in Fatwa No.2871. This is the text of the Fatwa: "If you mean by describing the Prophet (peace be upon him) as light, that he was created from Allah's Light, you contradict the Qur'an that points out that the Prophet (peace be upon him) is a human being. If you mean that he (peace be upon him) is light with regard to what he was given of Wahy (Revelation) which is guidance to those whom Allah wills, you will not be blamed as this is the truth. The committee has issued a Fatwa in this regard. It says:

(Part No. 1; Page No. 468)

'The Prophet (peace be upon him) has a light which is that of the message and guidance whereby Allah guides whom He wills of His servants. There is no doubt that the light of the message and guidance is from Allah. Allah (Exalted be He) says: ﴾It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.﴿ ﴾And thus We have sent to you (O Muhammad صلى الله عليه وسلم) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad صلى الله عليه وسلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).﴿ ﴾The Path of Allâh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision).﴿ This was not derived from the seal of Awliya' (pious people) as was claimed by some of the atheists. The body of the Prophet (peace be upon him) is blood, flesh, bones, etc. He had a father and a mother. He was not created previously before his birth. There is a false report that says: 'The first thing that Allah created is the light of the Prophet (peace be upon him). Allah grasped a handful of the light of His face and that light was Muhammad (peace be upon him). He (Exalted be He) looked at it and it flowed to drops. From every single drop, Allah created a prophet or created all creatures from the light of the Prophet Muhammad (peace be upon him).' All these narrations and the like are false as it was not authentically reported from the Prophet (peace be upon him)". It becomes evident from what is mentioned in the previous Fatwa that this is a false belief. As to what is mentioned that the word `Arab (Arab) without the letter "`Ayn" is Rab (Lord) and the word "Ahmad" without the letter "Mim" is Ahad (One), are all false sayings that have no basis. The Attributes of Rububiyyah (Lordship) and Tawhid (Oneness) are for Allah (Glorified be He) Alone.

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No human being whether a messenger or any other person is to be described with these Attributes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question from Fatwa No. 9886

Q 3: Can we say that Allah created the heavens and the earth only to create the Prophet (peace be upon him)? What is the meaning of "If not for you, if not for you, He wouldn't have created the orbits"? Is this saying a Hadith? If it is, is it authentic or not? Please tell us.

A: The heavens and the earth were not created for the sake of the Prophet (peace be upon him) but were created for the reasons which Allah mentioned in the following Ayah (Qur'anic verse): ﴾It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.﴿ As for the Hadith you mentioned, it is a false and baseless Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 1; Page No. 470)

Fatwa no. (4283):

Q1: Regarding the life of the Prophet (peace be upon him), is he (peace be upon him) alive in his grave, in the worldly sense, with the return of his soul to his body, or is he alive in the sense of the life of Al-Barzakh (period between death and the Resurrection) with no legal liabilities or obligations? The Prophet (peace be upon him) said, during his final illness, "O Allah! With the highest companions (i.e. the prophets in the highest part of Paradise)." Is his body as it was when it was placed in the grave, without a soul, and his soul is in the highest part of `Illiyyun (a register inscribed, to which the angels bear witness) and it will join his body on the Day of Resurrection? Allah (Exalted be He) says: ﴾And when the souls are joined with their bodies, (the good with the good and the bad with the bad).﴿

A: Our Prophet (peace be upon him) is living in his grave the life of Al-Barzakh, so he is enjoying the blessings that Allah has prepared for him as a reward for the wonderful deeds he performed in this world. But his soul has not joined his body to be alive in the grave as it was in this world, because life in the grave is not like the life of this world, or the life in the Hereafter; it is the life of Al-Barzakh, which comes between life in this world and life in the Hereafter. We therefore know that he died, as other prophets and other people before him died. Allah (Exalted be He) says: ﴾And We granted not to any human being immortality before you (O Muhammad صلى الله عليه وسلم): then if you die, would they live forever?﴿ He also says: ﴾Whatsoever is on it (the earth) will perish.﴿ ﴾And the Face of your Lord full of Majesty and Honour will remain forever.﴿

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Furthermore, Allah says: ﴾Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.﴿ There are other Ayahs (Qur'anic verses) also that show that Allah took his life. We know too, that the Sahabah (Companions of the Prophet, may Allah be pleased with them all) washed his body, shrouded him, offered the Funeral Prayer for him, and buried him. If he had been alive in the worldly sense, they would not have done for him what is done for other people who die. Fatimah (may Allah be pleased with her) asked for her inheritance from her father (peace be upon him), because she was convinced that he had died, and none of the Sahabah (may Allah be pleased with them all) disputed with her on that. Instead, Abu Bakr (may Allah be pleased with him) responded to her request by saying that nothing could be inherited from the prophets. The Sahabah (may Allah be pleased with them) also unanimously agreed to choose a caliph for the Muslims to succeed the Prophet (peace be upon him). That is why Abu Bakr (may Allah be pleased with him) was appointed as the caliph. If the Prophet (peace be upon him) had been alive in a worldly sense, they would not have done that. This shows that there was Ijma` (consensus) among them that he (peace be upon him) had died. When the Fitnah (trials) and problems increased during the caliphates of `Uthman and `Aly (may Allah be pleased with them), and also before and after that, they did not go to his grave to consult him or to ask him for a way out of the Fitnahs and problems, or a way to solve them. If he (peace be upon him) had been alive in a worldly sense, they would not have

neglected to consult him when they were in such dire need of someone to rescue them from the trials that surrounded them. With regard to the soul of the Prophet (peace be upon him), it is in the highest part of `Illiyyun, because he is the best of creation, and because Allah has given him Al-Wasilah, which is the most superior position in Paradise.

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(Part No. 1; Page No. 472)

Q2: Does the Prophet (peace be upon him) hear every call and supplication made at his grave? Does he hear us when we invoke blessings on him there, as it is narrated in the Hadith, "Whoever invokes Allah's blessings on me at my grave, I hear him..."? Is this Sahih (authentic), Da'if (weak) or Mawdu' (fabricated) Hadith?

A: Basically, the dead do not hear the calls or supplications of the living people, as Allah (Exalted be He) says (what means): ﴾but you cannot make hear those who are in graves.﴿ Nothing in the Qur'an, or the authentic Sunnah indicates that it is a characteristic of the Prophet (peace be upon him) to hear every invocation or call of humans. But it is reported from the Prophet (peace be upon him) that only the invoking of Allah's blessings and peace upon him reaches him, no matter where the person is, whether near his grave or away from it. It is authentically narrated on the authority of 'Aly ibn Al-Husayn ibn 'Aly (may Allah be pleased with them all) that: ﴾He saw a man coming to a gap that was near the Prophet's grave in which he entered and supplicated. 'Aly ibn Al-Husayn forbade him from doing this and said, "Shall I inform you of a Hadith which I heard from my father on the authority of my grandfather who quoted the Messenger of Allah (peace be upon him) saying: 'Do not take my grave as an often-visited place (i.e., a place which you visit repeatedly) and do not make your houses graves (i.e., devoid of worship). And invoke Allah's blessings upon me, for your greeting of peace will reach me wherever you may be.﴿ .

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As for the Hadith: ﴾Whoever invokes Allah's blessings on me at my grave, I hear him; and whoever invokes Allah's blessings on me from afar, I am informed about it﴿ it is classed as Da'if (weak) by the scholars. .

As for the Hadith narrated by Abu Dawud with Hasan Isnad (sound chain of narrators), on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾No one greets me with peace except that Allah restores to me my soul, so that I may return his greeting of peace.﴿ It does not explicitly declare that the Prophet (peace be upon him) hears the greetings of the Muslims who greet him with peace. He (peace be upon him) may return their greetings when the angels inform him of them. Even if we suppose that he (peace be upon him) hears the greetings of the Muslims who greet him, this does not entail that he hears other calls and invocations.

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Q 3: Is it an act of Shirk (Associating others in worship with Allah) if someone calls and makes Du`a' (supplication) to the Prophet (peace be upon him) near his grave or far from it to fulfill their needs or seek his help when calamities and misfortunes afflict them?

A: If someone makes Du`a' to the Prophet (peace be upon him) after his death to fulfill their needs or seeks his help to remove distress, they are committing an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah) which will take them outside the fold of Islam. There is no difference whether this is done near or far away from the Prophet's grave like saying: "O Messenger of Allah! Cure me," or asking him to return an absent person, and so on, as Allah (Exalted be He) says: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ Allah (Glorified and Exalted be He) also says: ﴾And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴿ Furthermore, Allah (Glorified and Exalted be He) says: ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿

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Q 4: Among the common formulae of greeting the Prophet when visiting his grave, "as-salatu was-salamu `alayka ya rasul Allah, i.e. Peace and blessings be upon you, O Messenger of Allah" and "Allahumma sallai `ala Muhammad wa `ala ali Muhammad, i.e. O Allah, invoke blessings upon Muhammad and his family" which of them is better? Also, does the Prophet (peace be upon him) look at a person who greets him at his grave? Is it true that the Prophet (peace be upon him) waved a hand out of his grave to greet one of his honorable Sahabah (Companions) or the pious people in return for their greetings?

A: (A) To my knowledge, no certain formula of greeting the Prophet has been authentically reported from the Prophet (peace be upon him). Thus, both the formulae mentioned above are true. However, it is better to use the first formula i.e. the indicative mood, as done when visiting all other graves for it is also invocatory in meaning. This preference is supported in the practice of Ibn `Umar (may Allah be pleased with them both) who used to say when visiting the Prophet:

﴾Peace be upon you, Messenger of Allah! Peace be upon you, Abu Bakr! Peace be upon you, my father!﴿ then he would leave.

(B) It is not confirmed in the Qur'an or the authentic Sunnah (whatever is reported from the Prophet) that the Prophet (peace be upon him) may see those who visit his grave. The basic legal rule is the impossibility of sight until the evidence proves the opposite by means of the texts of the Qur'an or the Sunnah.

(C) The basic legal rule also states that the dead; a prophet or not, does not move in the grave by hands or otherwise. As for the claim that the Prophet (peace be upon him) took his hand out for a while to return greetings, it is not correct. It is a baseless illusion.

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The Third and Fifth Questions from Fatwa no. (7351):

Q3: How do I answer someone who asks where Allah is?

A: You should say that He is over His Throne, as Allah (Exalted be He) says: ﴿The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴾

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Q5: Is it true that the heavens and the earth were created only for the sake of Muhammad (peace be upon him)?

A: This is not true because Allah (Exalted be He) created the jinn (creatures created from fire) and mankind for the sole purpose of worshipping Him alone, without associating any partners with Him. Allah (Exalted be He) says (what means): ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ He made all that is in the heavens and on the earth in the service of His slaves. Allah (Exalted be He) says: ﴾And has subjected to you all that is in the heavens and all that is in the earth﴿ Allah created the heavens and the earth so that His slaves may know the Perfection of His knowledge and Power, as He (Exalted be He) says: ﴾It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.﴿

As for the Hadith you referred to, it is Mawdu' (fabricated) and its authenticity is denied, as appraised by the scholars, among them Al-Dhahaby.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Second Question from Fatwa no. (2857):

Q2: Does our Prophet Muhammad (peace be upon him) see anything from behind a screen?

A: The Prophet Muhammad (peace be upon him) was a human being, just like all other humans. However, Allah (Glorified and Exalted be He) chose him to be His Messenger to all people, and informed him of exclusive knowledge during his life that He had not informed anyone else of or favored any other creature with. Allah (Exalted be He) says, ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿ It is also confirmed that the Prophet (peace be upon him) said to his Sahabah (Companions, may Allah be pleased with them all), ﴾Neither your Ruku` (bowing) nor your Khushu` (the heart being attuned to the act of worship) is hidden from me; surely I see you behind my back.﴿ The Prophet (peace be upon him) was basically just like all other human beings, who does not see through a screen that vision cannot penetrate, except for what is substantiated by evidence.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 1727

Q 3: Was the Prophet (peace be upon him) able to make the dead hear?

(Part No. 1; Page No. 478)

A: Hearing sounds is a faculty of the living. When a person dies, he can neither hear nor grasp the speech of the living. Allah (Exalted be He) says (what means): ﴾but you cannot make hear those who are in graves.﴿ Thus, Allah emphasized to His Messenger (peace be upon him) through this Ayah that those whom he was calling to Islam were deaf to him, by likening them to the dead. In essence, "the thing-compared-to" is closer in resemblance to the aspect of comparison than "the thing-compared." Accordingly, the dead are more likely not to hear or respond than the stubborn disbelievers who turned a deaf ear to the Messenger's call (peace be upon him) and said, "Our hearts are sealed." Allah (Exalted be He) states in this regard: ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿ As for the disbelievers buried in Al-Qalib (well) on the Day of Badr and their hearing of the Messenger's call when he called upon them, saying, ﴾Have you found what your Lord promised to be true? We have found what our Lord promised us to be true﴿ and the Prophet's saying to his Sahabah (Companions) who wondered at his addressing dead bodies: ﴾You do not hear what I am saying any better than they do﴿ this is a unique case that falls under the special attributes that Allah endowed the Prophet (peace be upon him) with and is an exception to the general basic rule, based on scriptural-evidence. The same applies to the deceased's hearing of the sound of the footsteps of those who attend the funeral.

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The same also applies to the Prophet's saying: ﴾"No one greets me with peace except that Allah restores to me my soul, so that I may return his greeting of peace."﴿ which is also excluded from the basic rule.

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Fatwa No. 2641

Q: What is the ruling on someone who believes in the fundamental articles of faith - meaning that his creed is completely conforming with the Book of Allah and the Sunnah of His Prophet (peace be upon him), yet he thinks that the Messenger of Allah (peace be upon him) hears his voice when he invokes Allah's peace and blessings upon him at his grave? Is he regarded, while holding such a belief, a Muslim who follows the way of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim community) or is he an innovator in religion from among those people who follow their own whims and fancies?

A: First: It is not legislated in Islam that whenever a Muslim enters Al-Masjid Al-Nabawy (the Prophet's Mosque) to go visit the Prophet's grave and make Du'a' (supplication to Allah) near it, nor to make it an often-visited place, to which he comes repeatedly. Abu Dawud narrated a Hadith with a sound and reliable Isnad (chain of narrators) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: ("Do not make your houses graves (i.e., devoid of worship) and do not take my grave as an often-visited place (i.e., a place which you visit repeatedly). And invoke Allah's blessings upon me, for your invocation of blessings (upon me) will reach me wherever you may be.") It is also reported by Abu Ya'la, Al-Qadi Isma'il and Al-Hafiz

Al-Diya' Muhammad ibn 'Abd Al-Wahid Al-Maqdisy in the book entitled "Al-Ahadith Al-Mukhtarah" (Selected Hadiths): (On the authority of 'Aly ibn Al-Husayn that he once saw a man coming to a gap that was near the Prophet's grave in which he entered and supplicated. 'Aly ibn Al-Husayn forbade him from doing this and said, "Shall I inform you of a Hadith which I heard from my father on the authority of my grandfather who quoted the Messenger of Allah (peace be upon him) as saying: 'Do not take my grave as an often-visited place (i.e., a place which you visit repeatedly) and do not make your houses graves (i.e., devoid of worship). And invoke Allah's blessings upon me, for your greeting of peace will reach me wherever you may be.'") This Hadith is reported with a good Sanad (chain of narrators). The Prophet's Sahabah (Companions) were more keen to do good deeds than we are and loved the Prophet (peace be upon him) more as well. They knew best the Prophet's right upon his Ummah (nation) and the etiquettes that must be observed when visiting his grave. Yet, not one of them is on record to have frequented the Prophet's grave to supplicate there. It is only authentically reported that whenever Ibn 'Umar (may Allah be pleased with him) would come to Madinah following a journey, he would go to the Prophet's grave and say: "Peace be upon you, O Messenger of Allah! Peace be upon you, O Abu Bakr! Peace be upon you, O father!" Then he would leave. Therefore, Malik ibn Anas (may Allah have mercy on him) disliked that the people of Madinah would go to the Prophet's grave every time they entered the Masjid. He used to say: "Nothing would set right the last generation of this Ummah except that which set right its first generation."

Second: The Prophet (peace be upon him) is alive in his grave in the sense of the life of Barzakh (period between death and the Resurrection), in which he can enjoy whatever blessings and favors Allah the Exalted bestows upon him. However, his life in this sense is by no means similar to that of his life in this world. Allah (Exalted be He) says (what means): (Verily you (O Muhammad صلى الله

عليه وسلم) will die, and verily they (too) will die.) (Then, on the Day of Resurrection, you will be disputing before your Lord.)

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The Prophet's Sahabah (may Allah be pleased with them all) offered the funeral prayer for him and afterwards buried him in his grave (peace be upon him), which they would not have done had he been alive in the worldly sense. The Sahabah faced many hardships and ordeals (after his death), but they never went to his grave to consult him or seek his advice in solving their problems, although they were in dire need for it, and that clearly indicates that the Prophet's earthly life ended at his death. He died in the same manner ordinary human beings die. The Sahabah were fully aware of this fact. They appointed caliphs to succeed the Prophet (peace be upon him) and exerted themselves in conducting their worldly and religious affairs in the light of the Book of Allah and Sunnah of their Prophet (peace be upon him) without having to return to him, while in his grave, for consultation, because the dead are essentially incapable of hearing the speech of the living. However, it is narrated by Imam Ahmad and Abu Dawud with a good Isnad (chain of narrators) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("No one greets me with peace except that Allah restores to me my soul so that I may return his greeting of peace.") Thus, it becomes clear to you that there is nothing wrong with what the man in question believed, based on this Hadith.

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Seeing the Messenger (peace be upon him) in a dream

(Part No. 1; Page No. 484)

The third question of Fatwa no. 5428

Q3: What is the meaning of the Hadith of the Prophet (peace be upon him): ("Whoever sees me in a dream will indeed see me in wakefulness...") **?**

A: The meaning of the Hadith is that whoever sees the Prophet (peace be upon him) in a dream as he really looked in life, his dream will come true and he will see the fulfillment of the tidings it referred to in his actual life. Because seeing the Prophet (peace be upon him) in his real image is a true dream, as indicated by the Prophet's saying at the end of the Hadith: (...Satan cannot appear in my form.)

However, the Hadith does not mean that one will see the Messenger (peace be upon him) in person in the state of wakefulness. For a further explanation of this Hadith, please refer to the book entitled "Fatah Al-Bari" by Ibn Hajar (may Allah be merciful to him), chapter of Ta'bir (The Interpretation of Dreams). Al-Bukhari also reported this Hadith, under the chapter of Ta'bir, on the authority of Anas (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said: ("Whoever sees me in a dream has indeed seen me, for Satan cannot appear in my form.") This Hadith means that whoever sees the Prophet (peace be upon him) as he looked when he lived, his dream is true, as Satan cannot assume his form. In addition, Muslim narrated in his Sahih (Book of Authentic Hadith) this Hadith with the following wording:

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("Whoever sees me in a dream will see me...") This Hadith indicates the truthfulness of the dream and that its interpretation will be realized.

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Fatwa No. 9898

Q: It is related in the Sahih (authentic) Book of Hadith of Al-Bukhari on the authority of Anas (May Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Whoever sees me in his dream will see me in wakefulness, for Satan cannot take my form.﴿ **Does this mean that a person may actually see the Prophet? A hot dispute was raised among people on this topic. Some claimed that they see the Prophet (peace be upon him) in wakefulness and mentioned the previous Hadith.**

A: Allah decreed to create people from nothing to test them as to who among them will do good. Then, He causes them to die when their lifetimes are over, then He will resurrect them on the Day of Resurrection for reckoning and retribution. Allah (the Exalted) says: ﴾How can you disbelieve in Allâh? seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return (See V.40:11)﴿

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Allah (Glorified be He) says in Surah Al-Mu'minun: ﴾After that, surely, you will die.﴿ ﴾Then (again), surely, you will be resurrected on the Day of Resurrection.﴿ Allah ordains this judgment for all Prophets and Messengers even the Prophet (peace be upon him). Allah (the Exalted) says: ﴾Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.﴿ ﴾Then, on the Day of Resurrection, you will be disputing before your Lord.﴿ The Prophet (peace be upon him) died after conveying the Message (of Islam). With whom Allah perfected Islam and set forth the proofs against creation. His Sahabah (Companions, may Allah be pleased with them) performed the Funeral Prayer and buried him where he died in the room of `Aisha (may Allah be pleased with her). The Rightly Guided Caliphs followed his path after his death. Events and circumstances faced them and they solved them in the light of Ijtihad (juristic effort to infer expert legal rulings), and did not refer to him. Whoever claims that they actually see him, talk to him, or hear from him before the Day of Resurrection is lying; for it is against Nusus (legal texts), reality, and the Norm of Allah regarding His creation. The Hadith does not imply that a person will actually see him in the flesh in a state of wakefulness. It may mean that they will see him on the Day of Resurrection. It may also mean that they will see the interpretation of their dream because the dream is true. Other narrations lend support to this view like the account that tells that the Prophet (peace be upon him) said:

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﴾Whoever sees me has indeed seen me ...﴿ Surely, a believer may dream of the Prophet in his true form and qualities.

For more information in this regard, refer to the remarkable interpretation of this report by his authority Ahmad ibn Hajar in his voluminous book Fath Al-Bari.

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Abu Talib

The fourth question of Fatwa no. 5293

Q: Some Hadith reported by Al-Bukhari and Muslim say that Abu Talib will be the least punished person on the Day of Resurrection. There are also other Hadith that say that the members of the Prophet's family, who did not believe in him, will be in Hellfire, and others that say that the Prophet's father will be in Hellfire. Would you please explain whether this means that they will abide eternally in Hellfire?

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A: Abu Talib is the person who will receive the least punishment on the Day of Resurrection, due to the Prophet's intercession for him for this. Thus, Allah will reduce his punishment due to the Prophet's intercession, as recorded in a Hadith by Muslim, on the authority of Ibn 'Abbas (may Allah be pleased with them) stating that the Messenger of Allah (peace be upon him) said, ("The most lightly punished of the people of Hellfire will be Abu Talib; he will be wearing a pair of shoes (of Fire) which will cause his brain to boil.") It is also reported by Muslim and others on the authority of Al-'Abbas ibn 'Abdul-Muttalib, who asked, ("O Messenger of Allah! Have you availed Abu Talib in any way, as he used to protect you and show anger for your sake?" He (peace be upon him) said, "Yes, had it not been for me, he would have been in the lowest depths of Hellfire.") In another narration, on the authority of Al-'Abbas, he said, (I said, "O Messenger of Allah! Abu Talib used to protect you and support you, has this availed him?" He (peace be upon him) said, "Yes, I found him in thick depths of Hellfire and I brought him out to a shallow part.") It is also reported by Muslim on the authority of Abu Sa'id Al-Khudry that the Messenger of Allah (peace be upon him) was once reminded of his uncle, Abu Talib, and he said, ("Perhaps my intercession will benefit him on the Day of Resurrection, and he will be placed in a shallow part of Hellfire, reaching his ankles, which will cause his brain to boil.")

All those who die as Kafirs (disbelievers) will abide in the Hellfire eternally, whether they were related to the Prophet (peace be upon him) or not, as indicated by the general meaning of Allah's Saying (which means): (But those who disbelieved (in the Oneness of Allâh - Islâmic Monotheism) and denied Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.) Besides others Ayahs that carry the same meaning.

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The first question of Fatwa no. 5656

Q1: Did Abu Talib die as a believer or a disbeliever?

A: Abu Talib ibn 'Abdul-Muttalib ibn Hashim died as a disbeliever, for Allah (Exalted be He) says to His Messenger (peace be upon him) concerning Abu Talib (what means): ﴾Verily you (O Muhammad صلى الله عليه وسلم) guide not whom you like﴿ Also, Allah (Exalted be He) warned His Messenger (peace be upon him) against asking Him to forgive Abu Talib saying: ﴾It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴿ It is authentically narrated in the two Sahih Books (i.e. Al-Bukhari and Muslim) that the Messenger of Allah (peace be upon him) went to his uncle Abu Talib when he was dying, but he found with him 'Abdullah ibn Abu Umayyah and Abu Jahl ('Amr ibn Hisham). The Messenger of Allah (peace be upon him) said to him:

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﴾"O my uncle! Say, 'La ilaha illa Allah (There is no god but Allah),' a word with which I can defend you before Allah". On that Abu Jahl and Abdullah ibn Abu Umayyah said, "O Abu Talib! Will you desert the religion of 'Abdul-Muttalib?" The Messenger of Allah (peace be upon him) kept repeating his proposition and the two men kept on turning him back (to disbelief) with that statement until Abu Talib said as the last thing he said to them, "I am on the religion of 'Abdul-Muttalib," and refused to say, "La ilaha illa Allah." Upon this, the Messenger of Allah (peace be upon him) said, "By Allah, I will keep on asking forgiveness for you, unless I am forbidden (by Allah) from (asking forgiveness for) you."﴿ Allah then sent down the following revelation: ﴾It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin﴿ Allah (Exalted be He) also revealed: ﴾Verily you (O Muhammad صلى الله عليه وسلم) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided.﴿

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Tawassul (supplicating to Allah through a means)

(Part No. 1; Page No. 492)

Fatwa No. 315

Q: There is a grave in our village which is said to belong to one of the righteous people. A house was built over this grave and there are two people appointed to take care of it. These people inherited this mission from their fathers. They tell people: "This night, the dweller of this grave said so and so and asked for so and so. They have attracted people's hearts that live beside the grave. People believe everything that is said by these two people. Therefore, people make Tawaf (circumambulation) around the grave, sacrifice animals for its sake, etc. What is the ruling on a person who thinks that this Waliy (pious person) brings benefit or causes harm? Is it permissible to vow or sacrifice for the sake of this Waliy? What should someone do if they know that these things contradict Shari`ah (Islamic law) especially if they live with these people?

A: The guidance of the Messenger (peace be upon him) in visiting the graves is clear in Sahih Hadiths (Hadiths that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). Muslim reported on his Sahih Book of Hadith that Buraydah (may Allah be pleased with him) said: ﴿The Messenger of Allah (peace be upon him) used to teach them when they went out to the graveyard to say: 'Peace be upon the inhabitants of the graves from among believers and Muslims. Verily we will, In Sha'a-Allah (if Allah wills), join you. I beg of Allah peace for us and for you. You have preceded us.

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We ask Allah to give us and you good.'﴾ Imam Ahmad and Al-Tirmidhy related, and the latter considered it to be Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish), on the authority of Ibn `Abbas (may Allah be pleased with them both) that he said: ﴿The Messenger of Allah (peace be upon him) passed by the graves at Madinah. He turned his face towards them and said: 'May you be granted safety, O dwellers of the graves. May Allah forgive us and you. You have preceded us, and we are to follow.'﴾ The four Rightly-Guided Caliphs followed the example of the Prophet (peace be upon him), as did those who followed them in righteousness. If those who visit graves go there to make Du`a' (supplication) to Allah believing that this may be more beneficial in answering their Du`a' and want to use them as a means or intercessors to Allah, then these deeds are prohibited as they are not ordained by Shari`ah. Means have the same ruling as ends. Allah (Exalted be He) says: ﴿Say: (O Muhammad صلى الله عليه وسلم to polytheists, pagans) "Call upon those whom you assert (to be

associate gods) besides Allâh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.) The Ayah (Qur'anic verse) denotes that those who are called upon beside Allah are either possessors or not; if they are not possessors, then they may be partners; if they are not partners, they may be helpers; if they are not helpers, they may be intercessors without Allah's permission. All four things are false and invalid. Therefore, we can only go by the fifth thing i.e. no one

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intercedes except with Allah's permission. The saying of Allah (Exalted be He): (and they cannot intercede except for him with whom He is pleased.) proves that Allah's satisfaction and permission to the one who intercedes is a condition for Shafa`ah (intercession). Those are the two conditions for Shafa`ah. The Sahabah (Companions of the Prophet, may Allah be pleased with them) did not perform Tawassul with the Prophet (peace be upon him). They used to ask him to make Du`a' to Allah for them. Seeking the help of a living present person who is able to do so is permissible provided that he is not asked any thing that is due to Allah. This is the rule for those who are alive. On the contrary, dead people should not be asked or sought as intercessors as this is one of the avenues that lead to Shirk (associating others in worship with Allah).

As for the people who stay beside graves, they are of two kinds:

Firstly: In case that the aim of staying beside the grave is to offer `Ibadah (worship) to Allah Alone, it is still not permissible as it combines between the sin of staying beside the grave and the sin of offering `Ibadah to Allah beside the graves. This is also one of the ways that leads to Shirk that was prohibited by the Messenger of Allah (peace be upon him). As for the prohibition of staying beside graves; Al-Tirmidhy related in his book al-Jami` and considered it to be Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) on the authority of Waqid Al-Laythy that he said: (We went out with Allah's Messenger (peace be upon him) on the campaign to Hunayn and we had just abandoned Kufr (disbelief) for Islam. Mushriks (those who associate others with Allah in worship) had a Sidra (lote-tree) that they would stay there and hang their arms on, called Dhat Anwat. When we passed by a Sidra, we asked: 'O Messenger of Allah, will not you make for us another Dhat Anwat just like their Dhat Anwat?' Allah's Messenger (peace be upon him) said: 'Allah is the Most Great! Verily these are the ways of earlier nations. By the One (Allah) Who holds my soul in His Hand,

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You have said exactly as the Children of Israel said to Musa (Moses, peace be upon him): 'Make for us a god just as their gods.' He said: 'Verily you are a people who know not.' Certainly you will follow the ways of those who were before you.')

The Prophet (peace be upon him) told them that asking for a tree to stay beside and to hang their arms on it seeking its blessings is similar to the request of the Children of Israel when they asked Musa to make a god for them. Staying beside graves is similar to that. Al-Tirmidhy, Abu Dawud and Ibn Majah related in their Sunan (Hadith compilations classified by jurisprudential themes) that Abu Hurayrah (may Allah be pleased with him) said: (Do not make your houses graves, and do not make my grave a place of celebration but invoke blessings on me, for your blessings reach me wherever you may be) Offering `Ibadah to Allah beside graves is prohibited by the Prophet (peace be upon him). Al-Bukhari and Muslim related on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (Let Allah destroy the Jews for they have taken the graves of their Prophets as places of worship.) The prohibition of using graves as Masjids

(mosques) includes using them as places for offering `Ibadah to Allah or to anyone other than Allah whether it is in a Masjid or not.

Coming to the dweller of this grave and making Du`a' to him believing that they bring benefit and cause harm is an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah). Whoever indulges in such practice is either aware of its ruling or not.

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In case that they persist in committing such grave sin though they know its ruling, they are regarded as Mushriks who are out of the fold of Islam. If he does not know the truth, he has to be shown the truth. On the other hand, in case that they accept the truth after being pointed out to him, they are not to be blamed. But in case that they insist on their views, they are regarded as Mushriks. There are many proofs for this. Allah (Exalted be He) says: ﴿Say: (O Muhammad صلى الله عليه وسلم to these Mushrikûn and Kâfirûn): "O Al-Kafirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)!﴾ ﴿"I worship not that which you worship,﴾ Allah (Exalted be He) says ﴿"And there is none co-equal or comparable unto Him."﴾ It is reported in a Hadith Qudsy (Revelation from Allah in the Prophet's words): ﴿If anyone does anything in which he associates anyone else with Me, I shall abandon him with one whom he associates with Allah.﴾ Moreover, it is impermissible to build a decorated house over the grave as it is a means of glorifying the person who is buried in it. The Prophet (peace be upon him) advised Aly ibn Abu Talib (may Allah be pleased with him) saying: ﴿Spare no portrait unwiped out, and leave not a high grave unleveled.﴾

It is authentically reported that: ﴿He (peace be upon him) forbade plastering graves, using them as sitting places (for people), or building over them.﴾ The duty of individual Muslims towards the foregoing is pointed out

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by the Prophet (peace be upon him) in his saying: ﴿Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.﴾ This building should be removed if it is possible to do so. As to living among these people, one should not live among them as long as they can live in another place. Allah (Exalted be He) says: ﴿So keep your duty to Allâh and fear Him as much as you can﴾ Regarding sacrificing and vowing for the sake of a Waliy, doing so is tantamount to Al-Shirk-ul-Akbar because these acts are forms of `Ibadah and Rights of Allah that should not be dedicated to any one other than Him. Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾ The Prophet (peace be upon him) says: ﴿"Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever made a vow that he will disobey Allah, should not disobey Him."﴾ and ﴿A man vowed to slaughter camels in Buwanah and asked the Messenger of Allah (peace be upon him) about that. The Prophet (peace be upon him) said: "Did the place contain any idol worshipped in pre-Islamic times?" They (the people) said: "No." He asked: "Was any pre-Islamic festival observed there?" They replied: "No." The Prophet (peace be upon him) said:

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"Fulfil your vow, for a vow to do an act of disobedience to Allah must not be fulfilled, neither must one do something over which a human being has no control.")

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The second question from Fatwa no. (1328):

Q2: Is it permissible for a Muslim to make Tawassul (supplicate to Allah through a means) by virtue of the status of the prophets and the righteous people? I came across some opinions of scholars that Tawassul through the Awliya' (pious people) is permissible, for Du`a' (supplication) in this case is offered to Allah. However, other scholars said otherwise. What is the Shari`ah ruling on this matter?

A: A Waliy (pious person) is someone who believes in Allah, abides by His obligations and refrains from His prohibitions; the Messengers and the Prophets (peace be upon them) achieved the highest grade in this respect. Allah (Exalted be He) says, ﴾No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.﴿ ﴾Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).﴿

Tawassul to Allah by virtue and honor of His Awliya' is of several kinds:

Firstly, when a person asks a living Waliy to supplicate to Allah for them that Allah may extend their provision, cure their diseases, or guide them to the right path. This is permissible, and some of the Sahabah (Companions of the Prophet) asked the Prophet (peace be upon him) to supplicate to Allah for rainfall and the Prophet (peace be upon that) invoked his Lord who responded to his Du`a', and subsequently rain fell heavily. The Sahabah themselves asked Al-`Abbas ibn `Abd Al-Muttalib to invoke Allah for rain during the caliphate of `Umar (may Allah be pleased with him). They called upon him to make Du`a' to Allah for rain. Al-`Abbas made Du`a' to his Lord and they all said, "Amin" after him. There were other similar incidents that took place during the lifetime of the Prophet (peace be upon him) and after. Muslims used to ask others to supplicate to Allah for them to bring benefit or ward off harm.

Secondly, asking Allah through the love of His Prophet and following his Sunnah, and also through loving His Awliya' by saying, "O, Allah, I ask you by my love for Your Prophet and my following his Sunnah, and by my love for Your Awliya' to grant me such-and-such." This is permissible because it is a Tawassul from a servant to his Lord through the good deeds he has done. It is authentically narrated in a Hadith that the people who were trapped in the cave asked Allah to save them by virtue of their righteous deeds.

Thirdly, asking Allah through the virtue and honor of His Prophets or one of His Awliya' by saying, "O, Allah, I ask You by virtue of Your Prophet or by the honor of Al-Husayn..." and this kind of Tawassul

is not permissible. Though the honor of the Awliya' is great, especially that of Prophet Muhammed (peace be upon him), it cannot be relied on as a means of answering the Du`a'. That is why when the Sahabah suffered from drought, they did not make Tawassul to Allah for rain by virtue of the

Prophet's honor. They asked the Prophet's uncle Al-`Abbas to supplicate to Allah, although the Prophet's honor is the greatest. Moreover, it has never been narrated on the authority of any of the Sahahbah (may Allah be pleased with them) that they made Tawassul through the Prophet (peace be upon him) after his death, while they are the best of Muslim generations, who knew well his esteem and were the most loving of him.

Fourthly, a servant asking His Lord for their need swearing by one of His Awliya' or Prophets, or by their virtue saying, "O, Allah! I ask You to grant me such-and-such thing by virtue of so-and-so or by the right of Your Prophet so-and-so." This again is impermissible because just adjuring a person by the life or virtue of another is prohibited; and is even more prohibited when it comes to Allah. Furthermore, no servant of Allah, no matter how pious and obedient they are, is entitled to such status that makes others adjure Allah or beseech Him by their virtue. This opinion is supported by legal proofs, and on the basis of which the Islamic creed is protected, and is regarded a means to block the ways leading to Shirk.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The First Question from Fatwa no. (1711):

Q1: What is the ruling on a Muslim who testifies that there is no deity but Allah and that Muhammad is the Messenger of Allah, but says in their Du`a' (supplication), "O Allah! Grant me such-and-such from the good of this world and the Hereafter by the honor of the Prophet (peace be upon him)," or "By the blessings of the Messenger," or "By the sanctity of Al-Mustafa (the chosen one i.e. the Prophet)," or "By the honor of Shaykh Tijany," or "By the blessings of Shaykh `Abdul-Qadir," or "By sanctity of Shaykh Al-Sanusy"?

A: It is not permissible to perform Tawassul (supplicating to Allah through a means) to Allah by the honor, sanctity, or blessings of the Prophet (peace be upon him) or by the honor, sanctity, or blessings of any pious people. If someone says, "O Allah! I ask You by the honor, sanctity, or blessings of Your Prophet to give me wealth and children, or admit me to Paradise and to save me from the punishment of the Fire," they are not a Mushrik (one who associates others in worship with Allah) practicing Shirk (associating others in worship with Allah) that puts them beyond the pale of Islam. They are, however, doing something that is forbidden to block the means that can lead to Shirk and to distance Muslims from matters leading to Shirk. Undoubtedly, performing Tawassul by the honor of the prophets and pious people is one of the means that can lead to Shirk over time, as has been proved by reality and the human experience. There are many evidences in the Qur'an and Sunnah that authoritatively affirm that Sadd-ul-Dhara'i` (blocking the means) leading to Shirk and forbidden acts, is one of the objectives of the Shari`ah, as Allah (Exalted be He) says: ﴾And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.﴿

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Allah (may He be Praised), in this Ayah (Qur'anic verse), forbids Muslims from insulting the deities that the Mushriks worship other than Him, as this might lead them to insult the True Deity (Glorified be He) wrongfully, through ignorance, while defending their false gods. The Prophet (peace be upon him) forbade people from taking graves as places for worship, fearing that people might worship the graves. He (peace be upon him) also forbade Khulwah (being alone with a member of the opposite sex), women from showing their beauty to Ajanib (men lawful for them to marry), and women leaving their homes wearing perfume. Men and women have also been warned to lower their gazes. All this is to block the means that may lead to temptation and immorality. Allah (Exalted be He) says: ﴾Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do.﴿ ﴾And tell the believing women to lower their gaze (from looking at forbidden things)﴿ It is confirmed in a Hadith that the Prophet (peace be upon him) said, ﴾Allah cursed the Jews and the Christians; they made the graves of their prophets places of worship.﴿ Performing Tawassul by someone's honor, sanctity, and the like in Du`a' is an act of `Ibadah (worship), and `Ibadah is

Tawqifiy (bound by a religious text and not amenable to personal opinion). As there is no evidence from the Qur'an, Sunnah, or the reports of the Sahabah (Companions) affirming this type of Tawassul, it is Bid`ah (rejected innovation in religion). The Prophet (peace be upon him) said,

(Anyone who does something that we have not ordered (in worship) it will be rejected.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and, Companions!

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The First Question from Fatwa no. (2961):

Q1: What is the Islamic ruling on Tawassul (supplicating to Allah through a means) through prophets and Awliya' (pious people)?

A: Tawassul through prophets and Awliya' is a general term that includes many forms, each of which has its own ruling. To clarify: **Firstly:** Asking a prophet or a Waliy (pious person) while they are alive and present to supplicate to Allah is permissible. An example of this is when a Bedouin asked the Prophet (peace be upon him), when he was standing on the Minbar (pulpit) delivering Friday Khutbah (sermon), to supplicate to Allah (Exalted be He) for rain. The Prophet (peace be upon him) supplicated to his Lord (Glorified be He), Who made it rain. The next Friday, he asked the Prophet (peace be upon him) to supplicate to Allah to withhold the rain due to the harm it was causing. The Prophet (peace be upon him) supplicated to his Lord (Glorified be He) to make it rain on the hills, mountains, and so on. This is confirmed on the authority of Anas ibn Malik, who said, ﴾Once the people suffered from drought during the lifetime of the Messenger of Allah (peace be upon him). While the Prophet (peace be upon him) was delivering the Khutbah on the Minbar one Friday, a Bedouin stood up and said, 'O Messenger of Allah! The livestock are perishing and the families are hungry, supplicate to Allah for rain for us.' He (peace be upon him) raised

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his hands and we could not see any clouds in the sky. By Him in Whose Hand my soul is, he had not lowered them (his hands) before clouds started stirring like mountains. And before he had descended from the Minbar, I saw rain trickling down his beard. We had rain that day, the next day, the following day, and the days after until the next Friday. That Bedouin" or maybe he said "Someone else stood up and said, 'O Messenger of Allah! The buildings are collapsing and the livestock is drowning. Supplicate to Allah for us.' So he (peace be upon him) raised his hands and said, 'O Allah! Around us and not on us.' Whichever direction the Prophet (peace be upon him) indicated to with his hand, the clouds dispersed, until there was a hole (in the clouds) over Madinah. (The rain) continued falling over the valley of Qanah for a month and no one came from that direction without talking about the downpour."﴿ Reported by Al-Bukhary and Muslim. It is also confirmed on the authority of Anas (may Allah be pleased with him) that whenever it was a rainless year, `Umar ibn Al-Khattab (may Allah be pleased with him) used to perform Salat-ul-Istisqa' (Prayer for rain) through Al-'Abbas ibn Abdul-Muttalib, saying: ﴾"O Allah! If we were suffering from a drought, we would supplicate to You through our Prophet and You would send us rain, and now we perform Tawassul to You through the uncle of our Prophet to send us rain." And Allah sent them rain.﴿ Recorded by Al-Bukhary. This Tawassul was not being performed through anyone's honor, sanctity, or being, it was Tawassul through the Prophet's Du`a' to his Lord during his lifetime asking for rain or for averting harm, as was the Tawassul through the Du`a' of Al-`Abbas to his Lord. This is the first form of Tawassul, and it shows that `Umar and the Companions (may Allah be pleased with them), relinquished

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Tawassul through the Prophet (peace be upon him) after his death, and they asked Al-`Abbas to supplicate to Allah for them after that. The Prophet (peace be upon him) was highly respected both

during his life and after his death, and he is held in a high esteem by his Lord and all believers.

Secondly: If someone performs Tawassul through the honor, sanctity, or blessings of a prophet or the honor, sanctity, being, or blessing of a pious person, saying, for example, "O Allah! I ask You through the honor of Your Prophet, his sanctity, or his blessing, to give me wealth and children, or to admit me to Paradise and save me from the punishment of the Fire," they are not a Mushrik (one who associates others in worship with Allah) practicing Shirk (associating others in worship with Allah) that puts them beyond the pale of Islam. They are, however, doing something that is forbidden to block the means to Shirk and to distance Muslims from matters leading to Shirk. Undoubtedly, performing Tawassul by the honor of the prophets and pious people is one of the means that can lead to Shirk over time, as has been proved by reality and the human experience. There are many evidences in the Qur'an and Sunnah that authoritatively affirm that Sadd-ul-Dhara'i` (blocking the means) leading to Shirk and forbidden acts, is one of the objectives of the Shari`ah, as Allah (Exalted be He) says: ﴾And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.﴿ Allah (may He be Praised), in this Ayah (Qur'anic verse), forbids Muslims from insulting the deities that the Mushriks worship other than Him, as this might lead them to insult the True Deity (Glorified be He)

wrongfully, through ignorance, while defending their false gods. The Prophet (peace be upon him) forbade people from taking graves as places for worship, fearing that people might worship the graves. He (peace be upon him) also forbade Khulwah (being alone with a member of the opposite sex), women from showing their beauty to Ajanib (men lawful for them to marry), and women leaving their homes wearing perfume. Men and women have also been warned to lower their gazes. All this is to block the means that may lead to temptation and immorality. Allah (Exalted be He) says: ﴾Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do.﴿ ﴾And tell the believing women to lower their gaze (from looking at forbidden things)﴿ It is confirmed in a Hadith that the Prophet (peace be upon him) said, ﴾Allah cursed the Jews and the Christians; they made the graves of their prophets places of worship.﴿ Performing Tawassul by someone's honor, sanctity, and the like in Du`a' was not reported from the Prophet (peace be upon him), and `Ibadah is Tawqifiy (bound by a religious text and not amenable to personal opinion). As there is no evidence from the Qur'an, Sunnah, or the reports of the Sahabah (Companions) affirming this type of Tawassul, it is Bid`ah (rejected innovation in religion). The Prophet (peace be upon him) said, ﴾Anyone who does something that we have not ordered (in worship) it will be rejected.﴿

Thirdly: Supplicating to prophets or Awliya' and seeking their help in fulfilling needs, by saying, for example, "O Messenger of Allah! Relieve my distress or cure me," or, "I seek your support, O Messenger of Allah!" or "O Husayn," or other similar expressions, is

major Shirk that puts the person who says it beyond the pale of Islam. Allah revealed His Books and sent His Messengers to abolish and warn people against this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question from fatwa no. (3207):

Q3: I found contradictory and controversial Hadith in the book: "Shifa' Al-Siqam fy Ziyarat Khayr Al-Anam" by Shaykh Taqy Al-Din Al-Subky Al-Shafi`y, in the chapter on Tawassul (supplicating to Allah through a means) through the Prophet (peace be upon him) and seeking his help and intercession, specifically between pages 160 and 178. Please advise us about this book, especially the chapter on Tawassul.

A: Visiting graves is a Sunnah (commendable act) as the Prophet (peace be upon him) encouraged it and frequently visited them himself. It is done to gain warnings and lessons, to remember death, and to supplicate to Allah to forgive and have mercy upon the dead Muslims. Among the supplications on visiting graves that are confirmed from the Prophet (peace be upon him) is: "Peace be upon you, inhabitants of the abodes of the believers and the Muslims. If Allah wills, we will join you. We ask Allah for well-being for ourselves and for you." However, people should not visit graves to supplicate to the dead or ask for their help or intercession, as this is Shirk (associating others in worship with Allah). It is also not permissible to travel far

to visit graves or to travel to do so, even if it is not far. If people exceed the proper limits in visiting graves, they travel to them to supplicate to the occupants to bring them good or ward off evil, while these acts are Bid`ah (rejected innovations in religion). Among the people who exceeded the limits in revering the dead was Shaykh Taqy Al-Din Al-Subky Al-Shafi`y, in his book: "Shifa' Al-Siqam." Shaykh Muhammad ibn `Abdul-Hady answered him in his book: "Al-Sarim Al-Manky fy Al-Radd `ala Al-Subky." If you want to know more about this issue, read: "Al-Sarim Al-Manky" and: "Al-Tawassul wal-Wasilah" by Ibn Taimiyyah (may Allah be merciful with them). These two books strongly establish the truth and refute the falsehoods, and are supported by evidence and clear language.

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First question from fatwa no. (3627):

Q1: What are the rulings on the following: Using the Awliya' (pious people) as a means of healing from illnesses, visiting graves, vowing to make sacrifices to the dead, and holding annual Mawlids (celebrations of the birth days) for the Awliya'?

A: It is forbidden to regard a Waliy (pious person) as a means of healing from illnesses by saying, for example, "O Allah! Cure my patient by the honor of Waliy so-and-so." This is because it is

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a means that can lead to Shirk (associating others in worship with Allah) and an innovated form of Tawassul (supplicating to Allah through a means) that has no origin in the Shari`ah (Islamic law). In fact, it is major Shirk to say, for example, "O Imam Shafi`y, cure my patient."

It is a Sunnah (commendable act) to visit graves to be reminded of death, take warnings and lessons, and to supplicate to Allah to forgive the dead and be merciful with them. However, visiting graves to be blessed by their occupants, seeking their help to meet needs or relieve distresses is major Shirk, and takes the one who does it out of the fold of Islam - may Allah save us from this. Likewise, vowing to make sacrifices for the dead or offering sacrifices to them without vows is major Shirk. Allah (Exalted be He) says: ﴿And your Lord has decreed that you worship none but Him.﴾ Allah (Exalted be He) also says: ﴿And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa No. 4217

Q1: Beseeching Allah (Tawassul) by virtue of one of His creatures.

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This is a confusing issue for the Ummah (nation), but most of the scholars approved it, including Imam Ahmad , the Imam of Ahl-ul-Sunnah (those adhering to the Sunnah), Ibn Qudamah , Al-Nawawy , Al-Shawkany , Ibn Hajar Al-'Asqalany , Muhammad Ibn 'Abdul-Wahhab and many other scholars. Did Shaykh Muhammad support this or not? Where does the truth lie regarding this issue with certified evidence to refute the claim that no one condemned this except Ibn Taymiyyah and Al-Albany; the only two scholars who prohibited Tawassul in the name of any of His creatures.

A: Beseeching in the name of a person, virtue, status or right of creatures, whether they are prophets or righteous people is a subject of controversy among the scholars. The scholarly opinion of the Jumhur (dominant majority of scholars) is prohibition, which is the opinion held by the Shaykh of Islam Ibn Taymiyyah and Shaykh Muhammad Ibn 'Abdul-Wahhab.

The Committee was asked a similar question to which they replied:

A Waliy (pious person) is anyone who believes in Allah and fears Him as He should be feared, and thus does what Allah ordains and abstains from what Allah has prohibited. The foremost of them are the messengers and the prophets (peace be upon them). Allah states (what means): ﴾No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.﴿ ﴾Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).﴿ (Surah Yunus, 10: 62-63).

Beseeching Allah by virtue of the Awliya' (pious servants) takes a number of forms:

First: that a person asks a living Waliy to supplicate to Allah for him so that He grants him ample sustenance, cure from sickness, guidance, success and so on.

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All this is permissible, as some of the Sahabah (Companions of the Prophet), when the rain was late in coming, asked him to invoke Allah to send them rain, so the Prophet (peace be upon him) invoked Allah to send rain, and his invocation was answered. The Sahabah also asked for rain through the Du'a' (supplication) of Al-'Abbas during the caliphate of 'Umar (may Allah be pleased with them both); they asked him to invoke Allah to send rain, so Al-'Abbas supplicated and the Sahabah said "Amen" to his supplication. There are other incidents that took place during the lifetime of the Prophet (peace be upon him) and later on of Muslims asking their Muslim brothers to supplicate to Allah for them to bring benefit or ward off harm.

Second: To call upon Allah, beseeching Him by virtue of loving His Prophet, following him and loving

the Awliya', such as saying, "O Allah! I ask you by my love for your Prophet, following him and my love for your Awliya' to grant me such-and-such." This is permissible, because it is a servant beseeching from His Lord by virtue of the righteous deeds that he has done, as authentically established by the story of the three companions trapped in the cave, who asked Allah by virtue of their best deeds (to save them).

Third: To ask Allah by virtue of the status of His Prophets or one of His Awliya', saying for example, "O Allah! I ask You by virtue of the status of Your Prophet or that of Al-Husayn ", this is impermissible, because although the Awliya' have a high status in the Sight of Allah, especially our beloved Prophet Muhammad (peace be upon him), this is not the right manner or the manner prescribed by Shari'ah to have one's supplication answered. Therefore, when the Sahabah suffered from drought (after the death of the Prophet), they turned away in their invocation for rain from beseeching Allah by virtue of the status of the Prophet (peace be upon him). Instead, they beseeched Allah by means of the Du'a' (supplication) of the paternal uncle of the Prophet, Al-'Abbas , although the status and virtues of the Prophet (peace be upon him) surpass all.

It has not been reported that the Sahabah (may Allah be pleased with them) beseeched Allah by virtue of the status of the Prophet (peace be upon him) after his death, although theirs was the best generation who knew best his right upon them and loved him the most.

Fourth: that a servant asks Allah for something, adjuring Him in the name of His Prophet or Waliy, or by the right of His Prophet or Waliy saying, "O Allah! I ask You for such-and-such, by virtue of Your Waliy or by the right of Your prophet." This is impermissible, for adjuring a creature in the name of another creature is prohibited; and it is even more prohibited when addressed to Allah, the Creator. No creature, for the mere piety and obedience he shows towards Allah, earns a right over the Creator that allows others to adjure Allah in his name or beseech Him by his virtue. This is what evidences attest to and what protects the Islamic 'Aqidah (creed) from the avenues leading to Shirk (associating others with Allah in worship).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 5156

Q 2: Some common people, upon rising from their seat, would prop themselves up on their hands and invoke, "Ya Jaah Al-Naby" or "Ya Jaah Al-Rasoul" (In the name of the Prophet's or the Messenger's honor, merit, virtue, status, etc.) , or "In the name of pleasing parents".

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Scholars say that whoever utters such words is a Mushrik (one who associates others with Allah in worship), because he is placing an intermediary between Allah and himself. They base their view on the Hadith of the Prophet (peace be upon him), saying, "If you ask, ask Allah; and if you seek help, seek it from Allah..."

A: Calling, "In the name of the Prophet's or the Messenger's honor and status" or "In the name of pleasing parents" when standing up, is a form of supplicating the Prophet or one's parents for assistance, which is an act of Shirk Akbar (major form of associating others in worship with Allah), we seek refuge in Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Q 3: A dispute arose between a person and me. This person has memorized the Qur'an and has already performed Hajj to the Sacred House in Makkah. The debate went as follows: I said: Making Tawassul (supplicating to Allah through a means) by the status of the Prophet and pious people is permissible as I have read in "Al-Fawz wa Al-Najah fi Al-Hijrah ila Allah" Book. He replied: It is impermissible to make Tawassul by any creature because Allah says: ﴿And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge).﴾ **Allah doesn't need a mediator of any kind. Whoever makes Tawassul by Prophets or pious people is considered a Mushrik (one who associates others with Allah in worship). He also repeated, "God forbid!", many times in Moroccan dialect "what can Muhammad give you; we are the ones who help him by invoking blessings upon him." Is it Riddah (apostasy) to utter such words or not? What about the formula of beseeching Allah's help by means of the Messenger or the Prophet as I have mentioned, is it lawful?**

A: The case of the man you mentioned who rebukes people who seek help from the Prophet (peace be upon him) after his death or make Tawassul by his status saying: "what can Muhammad give you; we are the ones who help him by invoking blessings on him", is extremely indecent and improper

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for a Muslim to say. He repels and hinders people from listening to his advice or benefiting from his knowledge but he didn't commit Riddah because he did not mean to insult the Prophet (peace be upon him) or underestimate him. He only meant to make those who seek help with the Messenger (peace be upon him) to understand that after the Prophet's death, he (peace be upon him) has no power to bring good or prevent harm. But he did not use the proper wording. Of course, he did not mean to count favors over the Prophet (peace be upon him) by invoking blessings on him. He only wanted to explain that he is just a servant of Allah and His Messenger. We should admit his Message and his high status without elevating him to the status of Rububiyyah (Lordship) or Uluhiyyah (Godhood) through making Du`a' (supplication) to him and seeking his help. This is one of the powers of Allah Alone but the person mentioned in question failed to express, invite, or guide to the way of Allah in wisdom and good discourse. Taking into account that making Du`a' to the Prophet and seeking his help or any help from any Prophets or pious people are acts of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah). As for making Tawassul by his status or his rights, it is not an act of Shirk (associating others in worship with Allah) but a Bid`ah (rejected innovation in religion) and one of the means which leads to Shirk that a person should abandon. What is permissible for Muslims is to seek help by Allah's Names, Attributes, Oneness, Belief in Him and by good deed which draw them closer to their Lord.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question from Fatwa No. 5441

Q 2: One Friday, the Imam of a Masjid (mosque) who belongs to a Sufi order delivered the Khutbah (sermon), saying: "We should not say that Allah is above us, below us, to our left, or to our right." He, further, called people to perform Tawassul (supplicating to Allah through a means) through Allah's creatures, like the Prophets and Awliya' (pious people). He learns the Qur'an from people who do not perform the obligations enjoined by Allah, destroying families, and shouting at people walking in the streets and beating them; and yet he calls them Awliya'. Do these claims represent the ideology of the unity of the universe, immanentism and other many Bid`as (rejected innovations in religion)? Is it permissible to offer Salah (Prayer) behind such an Imam or even behind his Mu'adhin (caller to Prayer)? If not, is it permissible to offer the five obligatory daily Salahs (Prayers) at home? Is it permissible to offer the Jumu`ah (Friday) Prayer in another Masjid?

A: Firstly: According to conclusive evidence, Allah is above all of His Creation. He has risen over the Throne in a way that suits His Eminence. Allah (Exalted be He) says: ﴾The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴿ This is the `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) from the Sahabah (companions of the Prophet), Tabi`un (followers, the generation after the companions) and those who followed them in righteousness. We recommend reading the book "Al-`Uluw lil-`Aliyy Al-Ghaffar" (The Exaltation of the All-High and Most-Forgiving) by Muhammad ibn Ahmad ibn `Uthman ibn Qaymaz Al-Dhahabi. Thus, whoever claims that Allah is not above or below us or to our right or left has contradicted the evidences of the Qur'an and Sunnah (whatever is reported from the Prophet) as well as the consensus

of the people of knowledge and Iman (Faith) at the time of Sahabah (may Allah be pleased with them). Consequently, the truth should be clarified to this Imam. If he insists, he is to be deemed a Kafir (disbeliever) who apostatized from Islam. Accordingly, it is impermissible to offer Salah behind him.

Secondly: Calling people to perform Tawassul through Allah's Creation, like the Prophets and Awliya', is batil (null and void). The person should be advised in this regard. We have already given a detailed answer concerning the ruling on Tawassul. The answer states: Whoever makes Tawassul to Allah in their Du`a' (Supplication) through the rank, honor or blessing of a Prophet or a pious person by saying, for example, "O Allah! By the rank of Your Prophet, his honor or blessing, grant me wealth and children or admit me into Jannah (Paradise) and save me from Hell," are not deemed Mushriks (those who associate others with Allah in worship). However, Tawassul is prohibited in order to block the means leading to Shirk (associating others in worship with Allah) and to keep Muslims away from committing actions leading to the same result. Undoubtedly, Tawassul through the rank of the Prophets and pious people is a means that will eventually lead to Shirk as is proven practically in real life. Many proofs from the Qur'an and Sunnah conclusively denote that blocking the means leading to

Shirk and sin is one of the objectives of the Shari`ah (Islamic law). For example, Allah (Exalted be He) says: (And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.) Thus, Allah (Exalted be He) has prohibited Muslims

from insulting the deities of the Mushriks, which they offer `Ibadah (worship) to instead of Allah, though they are false deities so that they would not use this as an excuse to insult the True Lord (Glorified be He) wrongfully and without knowledge while defending their false deities. In addition, the Prophet (peace be upon him) has prohibited Muslims from taking graves as places of `Ibadah lest their dwellers are worshipped.

Other examples of blocking the means leading to sins are prohibiting Khulwah (being alone with a member of the opposite sex), forbidding women to show their adornment to non Mahrams (spouse or unmarriageable relative), applying perfume outside the house, ordering men not to look at women's adornment and ordering women to lower their gazes. Such prohibitions and orders aim at blocking the means leading to being seduced by women, which may result in committing Zina (illegal sexual intercourse outside marriage). Allah (Exalted be He) says: (Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do.) (And tell the believing women to lower their gaze (from looking at forbidden things)) It is authentically reported that the Prophet (peace be upon him) said: (Allah has cursed the Jews and the Christians, for they have taken the graves of their Prophets as places of `Ibadah.) Since Tawassul through the rank, honor, etc. of someone in Du`a' is an act of `Ibadah, which is Tawqifiyyah (bound by religious text and not amenable to personal opinion), and since there is no proof taken from the Qur'an, the Sunnah of the Messenger (peace be upon him) or reported from his Sahabah which support the permissibility of this Tawassul, then it is a Bid`ah. The Prophet (peace be upon him) said: (He who performs any act for which there is no sanction from our behalf, it is to be rejected.)

Thirdly: Those who do not perform the obligations enjoined by Allah, destroy families,

shout at people walking in the streets and beat them, are regarded as allies of Satan. Whoever claims that they are Awliya' of Allah has lied. This matter should be clarified in addition to showing that these actions are contradictory to the Shari`ah, to which they should refer and return. They are deemed Kafirs (disbelievers) for not offering Salah. This is because the Prophet (peace be upon him) said: (That which differentiates us from them (Kafirs and hypocrites) is our performance of Salah. He who abandons it becomes a Kafir.)

Fourthly: Salah should not be offered behind such an Imam, whether it is the Jumu`ah Prayer or the congregational ones. You should offer Salah in the nearest possible Masjid behind an Imam that you trust and are satisfied with his religion.

Fifthly: Nothing is mentioned about the Mu'adhin regarding his opposition of Islam that we may give you a ruling on offering Salah behind him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 6384

Q1: Can a person make Tawassul (beseech Allah in the name of or by) the Qur'an and Islamic holy days, such as saying, "O Allah! I ask you by the virtue of the Day of 'Arafah" and so on?

A: It is permissible to make Tawassul by the Qur'an, because it is the Speech of Allah in word and meaning, and His Speech is one of His Attributes, so it is considered as beseeching Allah by one of His Attributes, which does not contradict with Tawhid (monotheism) or is a means to Shirk (associating others with Allah in worship). As for Tawassul by a particular day, it is impermissible, because it is Tawassul by a creature, and accordingly is a means to Shirk. This is also violative of the guidelines of Shari'ah, such as the saying of the Prophet (peace be upon him): ("Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.") Narrated by Muslim in his Sahih (authentic) Book of Hadith.

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The first question of Fatwa no. 6949

Q1: Some scholars say that Tawassul (beseeching or seeking to draw close to Allah) is a matter related to Fiqh (Islamic jurisprudence) and not to 'Aqidah (creed). Is this true?

A: In making Du'a' (supplication), to seek to draw close to Allah and beseech Him (Tawassul) in the name of the honor of the Messenger of Allah (peace be upon him), or his person, or his status, is impermissible because it is a means leading to Shirk (associating others in worship with Allah). Research on this topic was thus conducted to clarify what is right and what is wrong, which is a subject matter of 'Aqidah. However, it is permissible to seek to draw close to Allah (Exalted be He) and beseech Him by His Names and Attributes and by following His Messenger and acting upon the beliefs and laws with which he was sent.

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The fourth question of Fatwa no. 8817

Q4: What is the ruling on a person who speaks words like, "In the name of or by the blessing of the Prophet, the shaykh, or the Qur'an?" Is that person considered a Mushrik (one who associates others with Allah in worship) or not?

A: First: Tawassul (beseeching Allah in the name of or by) the blessing of the Qur'an is permissible and not considered Shirk (associating others with Allah in worship).

Second: Tawassul by the blessing of creatures, such as the Prophet (peace be upon him), is a condemned Bid'ah (innovation in religion), because Tawassul is among the acts of worship that is Tawqifiy (bound by a religious text and not amenable to personal opinion). Nothing has been authentically reported in the sanctified Shari'ah that permits this for creatures, in the name of their right, their honor, or their blessing.

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It is authentically reported that the Messenger of Allah (peace be upon him) stated: ("Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.")

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Fatwa no. 8879

Q: What is the ruling on reading the book entitled "Dala'il Al-Khayrat" by Imam Muhammad Ibn Sulayman Al-Jazuly which contains daily Awrad (oft-recited invocations) that include beseeching and seeking to approach Allah (Tawassul) by means of the Prophet (peace be upon him) and begging him for his Shafa'ah (intercession), such as saying, "O Muhammad! O our beloved! We are beseeching your Lord in your name, so please intercede for us with the Great Lord" and also, "O Allah! We seek by his virtue his intercession for us with You; for he is the most eminent intercessor with You. We adjure You by him, as he is the greatest one to adjure You by his right. We seek to draw close to You through him, as he is the nearest means to You, descendant of the most noble origin."

A: If this book includes Tawassul by means of the Prophet (peace be upon him) and seeking his intercession with Allah to have one's requests granted, it is impermissible for you to read it, as Allah says (what means): ﴾Say: "To Allâh belongs all intercession."﴿ (Surah Al-Zumar, 39: 44).

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Allah also says: ﴾Who is he that can intercede with Him except with His Permission﴿ (Surah Al-Baqarah, 2: 255). He also says: ﴾Have they taken (others) as intercessors besides Allâh? Say: "Even if they have power over nothing whatever and have no intelligence?"﴿ (Surah Al-Zumar, 39: 43). ﴾Say: "To Allâh belongs all intercession."﴿

Adherence to reciting the Qur'an and the Adhkar (supplications) authentically reported from the Prophet (peace be upon him) is enough, so you need not read the Awrad in such books as "Dala'il Al-Khayrat" and its like. The authentic Adhkar are numerous, and they can be found in books such as "Riyad Al-Salihin" and "Al-Adhkar Al-Nawawiyyah" by Imam Al-Nawawy , "Al-Kalim Al-Tayyib" by Ibn Taimiyyah , "Al-Wabil Al-Sayyib" by Ibn Al-Qayyim (may Allah be merciful to them all), and other books written by Ahl Al-Sunnah (those adhering to the Sunnah).

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The first question of Fatwa no. (9016):

Q1: Please clarify to us the difference between a believer and a Mushrik (one who associates others in worship with Allah) keeping into account that there are some people who perform Salah (prayer), Sawm (fasting), Hajj and all good deeds, but they make Tawassul (supplicating to Allah through a means) by prophets and righteous people. Is this permissible or not?

A: If a Muslim practices an act of Kufr (disbelief), such as invoking the dead to cure the sick, enlarge the provision or grant offspring, they will be out of the pale of Islam. All their deeds of Salah, Sawm and the like will be in vain if they die on this status. But if a believer commits a misdeed that is not in the degree of Kufr, like robbery or dealing in Riba (usury), their affair will be left to Allah, if He wills, He may forgive them and if He wills, He may punish them.

Accordingly, you should know that the question is somewhat vague. So, if making Tawassul means what we have mentioned, then you have known its ruling. Yet if what is meant here is Tawassul by the honor of prophets and righteous people without invoking or appealing to them, then it is an act of Bid`ah (rejected innovation in religion) and a means leading to Shirk.

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The third, fourth, and sixth questions from Fatwa no. (9047):

Q3: What is your opinion regarding what Imam Ibn Taymiyyah (Shaykh Al-Islam) says in his book "Iqtida' Al-Sirat Al-Mustaqim", "There is no disagreement among scholars except in respect to taking oaths by the Prophet (peace be upon him)." There are two juristic opinions cited from the Madh-hab (School of Jurisprudence) of Imam Ahmad. It is related that Imam Ahmad said about the issue of Tawassul (supplicating to Allah by means) through the Prophet in Al-Marudhy's book, "Mansak" that taking an oath by the Prophet (peace be upon him) is valid. However, the sound view states that taking an oath by the Prophet (peace be upon him) is invalid, and thus ineffective.

Imam Ahmad also says in "Majmu' Al-Fatawa" that if we do not ask Allah by means of supplicating to them (prophets and righteous men) nor by means of our deeds, but by virtue of their personalities, that will not be a reason for answering our supplications. Therefore, we are performing Tawassul through a fruitless means. That is why we find no authentic report from the Prophet (peace be upon him) or even a narration transmitted from the Salaf (righteous predecessors) in support of this practice. However, in "Mansak", Al-Marudhy related from Imam Ahmad one supplication including Tawassul by the Prophet (peace be upon him).

A: What is reported by Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with him) from the leading jurists in his two books on the topic is variance in wording while bearing the same meaning.

It may be interpreted as follows: leading jurists like Malik, Abu Hanifah, and Al-Shafi`y (may Allah be merciful with them) maintain that swearing by anyone other than Allah is absolutely forbidden whether the oath is taken by a prophet or not, thus this formula of oath is invalid. This is the correct opinion

reported from Imam Ahmad (may Allah be merciful with him). This is also the opinion of Shaykh Al-Islam Ibn Taymiyyah who said: "This is the sound opinion." Another opinion of Imam Ahmad declares the permissibility of swearing by our Prophet Muhammad (peace be upon him) and thus deems the oath as valid. Some Hanbali jurists expanded this judgment to include all the prophets. The validity of this oath constitutes the grounds for the validity of adjuring Allah in the name of the Prophet (peace be upon him) or other prophets. Thus, the well-known account of the blind man who made Tawassul by means of the Prophet (peace be upon him) is understood in the light of this view. Ibn Taymiyyah states that the view that permits and validates taking oaths by the Prophet (peace be upon him) is irregular and weak. Therefore, whatever judgments originated from them i.e. the permissibility to adjure Allah by the Prophet and to make Tawassul by him, are also irregular and weak. Indeed, the opinion of Shaykh Al-Islam forms the right opinion held by the majority of scholars. In fact, it goes in conformity with the legal evidence. Finally, all success belongs to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q4: Would you please give us your opinion on the letter sent by Shaykh Sulayman ibn Sahman to Shaykh `Aly ibn `Abdullah ibn `Isa in which he refutes the claim of those who say that it is permissible to perform Tawassul (supplicate to Allah through a means), such as by the rights of prophets and pious people and to ask their help. He stated that Shaykh Al-Islam said that he knew no opinion permitting it, and that it is also not permissible to swear by our Prophet (peace be upon him), contrary to what was mentioned by Al-`Iz ibn `Abdul-Salam, due to the evaluation of the authenticity of the Hadith.

A: Shaykh Sulayman ibn Sahman quoted that Shaykh Al-Islam Ibn Taymiyyah said, "I know no juristic opinion permitting it and it is also not permissible to swear by our Prophet (peace be upon him), contrary to what was mentioned by Al-`Iz ibn `Abdul-Salam, due to the evaluation of the authenticity

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of the Hadith." This is a correct quote. (Refer to "Majmu` Al-Fatawa", vol. 1, pp. 337-347)

The Hadith referred to here is the account of the blind man who performed Tawassul for the recovery of his sight through the Prophet (peace be upon him) and sought his intercession. This Hadith is related by Al-Tirmidhy, Al-Nasa'y, and Ibn Majah, on the authority of `Uthman ibn Hunayf from the Prophet (peace be upon). It is explained by Ibn Taymiyyah (may Allah be merciful with him) that due to the evaluation of the authenticity of the Hadith, there is nothing in it that can be used in evidence to support Tawassul through the person of the Prophet (peace be upon him). In fact, it states that Tawassul was made through the Prophet's Du`a' (supplication) to his Lord to restore the blind man's sight.

The following is what was mentioned by Ibn Taymiyyah about the different narrations of the Hadith and his clarification. It was reported by Al-Tirmidhy in a Sahih (authentic) Hadith that the Prophet (peace be upon him) taught a man to supplicate by saying: ﴾O Allah! I ask of You and supplicate to You through Your Prophet, Muhammad, the Prophet of mercy, O Muhammad! O Messenger of Allah! I supplicate to my Lord through you for my need to be met. O Allah! Accept his intercession on my behalf.﴿ A similar Du`a' was also related by Al-Nasa'y.

Furthermore, Al-Tirmidhy and Ibn Majah related from `Uthman ibn Hunayf that, ﴾A blind man came to the Prophet (peace be upon him) and said, "Make Du`a' to Allah for Him to cure me." He (peace be upon him) said, "If you want (me to), I will make Du`a' (for you), and if you want to be patient, that will be better for you." The man said, "Make Du`a' to Him." The Prophet then told him to perform Wudu' (ablution) properly, and then make the following Du`a', "O Allah! I ask of you and I turn to you through Your Prophet, Muhammad, the Prophet of mercy. O Messenger of Allah! O Muhammad! I have turned to my Lord through you for this need to be fulfilled. O Allah! Accept his intercession on my behalf."﴿

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Al-Tirmidhy said that this Hadith was Hasan (a Hadith whose chain of narration contains a narrator

with weak exactitude, but is free from eccentricity or blemish) and Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). According to another narration reported by Al-Nasa'y on the authority of `Uthman ibn Hunayf in his words, ﴾A blind man said, "O Messenger of Allah! Make Du`a' to Allah to uncover my vision for me." He (peace be upon him) said, "Go and perform Wudu', then perform two-Rak`ahs (units of Prayer), then say: 'O Allah! I ask of you and I turn to you through Your Prophet, Muhammad, the Prophet of mercy. O Muhammad! I have turned to my Lord through you to uncover my vision. O Allah! Accept his intercession on my behalf.'" When he had done this, Allah uncovered his vision.﴿

Also, **Imam Ahmad said, in his "Musnad",** "It was narrated to us by Rawh, who narrated from Shu`bah, on the authority of `Umayr ibn Yazid Al-Khatmi Al-Madini, who said that he heard from `Imarah ibn Khuzaymah ibn Thabit, who narrated on the authority of `Uthman ibn Hunayf, ﴾A blind man came to the Prophet (peace be upon him) and said, "O Prophet of Allah! Make Du`a' to Allah to cure me." He (peace be upon him) said, "If you want (me to), I will delay that, and it will be better for your Afterlife; and if you want me to I will make Du`a' for you." The man said, "Make Du`a' to Allah for me." So the Prophet told him to make Wudu', perform two-Rak`ahs, and make this Du`a': "O Allah! I ask of you and I turn to you through Your Prophet, Muhammad, the Prophet of mercy. O Muhammad! I have turned to my Lord through you for this need to be met. O Allah! Accept his intercession on my behalf."﴿ The man did this and was cured. This Hadith shows Tawassul being made through the Prophet in a Du`a'.

Some people say that this Hadith implies absolute permissibility of Tawassul through the Prophet, whether he is alive or dead. This is claimed by those who make Tawassul through his being after his death and in his absence. They think that the Tawassul made during his lifetime by the blind man and the Sahabah (Companions) means that they can swear by him to Allah or ask Allah through the Prophet's being to fulfill their needs. They think that Tawassul through the Prophet does not require him (peace be upon him) to make a Du`a' for them nor for them to be obedient to him. It is all the same to them whether the Messenger of Allah (peace be upon him) makes a Du`a' for them or not and they all make Tawassul through him, whether they obey him or not. They think that Allah (Exalted be He) fulfills needs that are requested of Him through Tawassul, according to their claim, without the Messenger making a Du`a' to Him in the same way as he fulfilled the need of the blind man who performed Tawassul through his own Du`a' and that of the Messenger's Du`a' for him. They think that both of these are the same and that anyone who seeks Allah's Help through the Prophet is performing Tawassul in the same way as the blind man did, and that what the blind man was told to do is lawful for them. What these people are saying is false according to the law and intellect, and they are not in agreement with what Allah decreed or in conformity with what is said by others.

There are some people who say that this story established a ruling that can be expanded to similar cases that have points of comparison in the ruling, but it cannot be expanded to cases that are dissimilar. The point of difference is legally and logically clear between the case when the Prophet made a Du`a' for someone and when he did not, and it is not permissible to make either of them the same as the other.

The Prophet (peace be upon him) interceded for the blind man, this was why he said in his Du`a':

﴾O Allah! Accept his intercession on my behalf,﴿ as He knew that the Prophet was interceding for him. As to the words: ﴾"If you want to be patient, that will be better for you." And he said, "Make

Du`a' for me"》 this was a request from the Prophet (peace be upon him) to supplicate to Allah for him. He (peace be upon him) told him to offer Salah (Prayer) and supplicate to Allah for himself in his Du`a' as well, saying: 《O Allah! Accept his intercession on my behalf.》 This shows that the meaning of his words: 《O Allah! I ask of you and I turn to you through Your Prophet, Muhammad》 refers to his Du`a' and intercession, and was what was also meant by `Umar when he said, "O Allah! If we were suffering from a drought, we would supplicate to You by our Prophet and You would send us rain".

The meaning of these Hadith is the same. The Prophet (peace be upon him) taught a man to make Tawassul through him during his lifetime and `Umar mentioned that they made Tawassul through the Prophet when they were afflicted by drought, and after his death they made Tawassul through someone else instead of him.

If making Tawassul through the Prophet when he was alive is the same as after his death, and it was the same whether the Messenger made Du`a' for the person performing Tawassul through him or not, the Sahabah would not have made Tawassul through other than him. Although the Messenger was the best of creation to Allah, the dearest of them to his Lord, and the nearest one to Him, they made Tawassul through someone else who was not equal to him.

Additionally, if the blind man had made Tawassul through the Messenger and the Messenger had not made Du`a' for him due to the man's status, all, or at least some of the other blind Sahabah would have done what that blind man did. But they abstained from doing so, as did others from the early generation of Muslims, from among the Muhajirun (Emigrants from Makkah to Madinah), Ansar (Helpers, inhabitants of Madinah who supported the Prophet), and those who followed them righteously; and they were more knowledgeable than us about Allah and His Messenger, and their rights and the lawful supplications which were beneficial, and which were not

lawful or beneficial. They lived in a time of need and famine when they asked for relief from their distresses, ease from their difficulties, and for rain by any possible way, showing by what they did and what they avoided what was lawful.

This is why the jurists mention what the Sahabah did when discussing Al-Istisqa' (supplicating to Allah for rain), in this way the scholars affirm that Tawassul through the Prophet when he was alive meant asking for his Du`a' and intercession, and this is lawful. So the Sahabah used to ask the Prophet (peace be upon him) during his lifetime to make Du`a' for them. However, after his death, they did not ask, by his graveside or anywhere else, for him to make Du`a' for them, as many people now do by the graves of pious people, when they ask the dead to meet their needs or swear to Allah by them, and other matters.

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Q6: Will you please explain the aforementioned comment of Shaykh Al-Islam. Was his comment based on the fact that the Hadith was authentically reported on the authority of Imam Ahmad (may Allah be pleased with him) or due to the fact that it has a weakness, as is evident from the wording?

A: We explained the meaning in our answer to the third question. As for what was reported on the authority of Imam Ahmad, regarding Tawassul (supplicating to Allah) through the Prophet (peace be upon him), and in a form with weaknesses in it, there is no Sahih (authentic) narration on this, as far as we know, from Imam Ahmad (may Allah be merciful with him). Even if it was ranked as Sahih by him, it would not

serve as a proof. In fact, the correct opinion on this issue is that of other than him, and they are the Jumhur (dominant majority of scholars) of Ahl Al-Sunnah (those adhering to the Sunnah), because that is based on evidence taken from the Shari`ah (Islamic law).

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Obedience in what is good

Fatwa no. (3177):

Q: Is it permissible to join an activity that requires shaving one's beard, being unable to perform some of the prescribed Salahs (Prayers) at their due times, or obeying military orders to do what Allah has forbidden?

A: It is not permissible for a Muslim to indulge in something that entails all these forbidden acts or even some of them; for this leads to disobedience to Allah and His Messenger (peace be upon him). However, if someone is under coercion, and is forced to do these things by an authoritative power, they will not be blamed. We hope that Allah will guide them to the way out and relief them, as He (may he be praised) says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ He (Exalted be He) also says, ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿

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(Part No. 1; Page No. 535)

The first question of Fatwa no. 7726

Q 1: The current laws in Egypt allow pharmacists to own only two pharmacies. Some pharmacists are not satisfied with this, because they would like to expand their business. Pharmacists wishing to own three or four pharmacies do so by breaching pharmacy licensing law. They agree with other pharmacists who do not own a pharmacy, or have only one, to allow them to use their names in order to open a third. In return, they pay them a sum of money every month or every year. What is the ruling on this agreement and this money? Is this perjury or a form of cooperation for relieving the hardships that people face and an escape from the restrictions of positive (man-made) laws? Please, advice us.

A: The mentioned agreement is not permissible because it involves lying, forging, cheating authorities, and violation of regulations set for the general welfare and does not contradict Shari'ah. Both parties are at risk if this agreement is revealed to authorities. Therefore, the money paid to a pharmacist every month or every year by the one who appropriates a third pharmacy through such an agreement is unlawful.

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Fatwa no. 9524

Q: The governmental system does not allow government employees to open a shop of their own. Is it permissible to open a shop under the name of another person, who is unemployed by the government, and run this shop with a power of attorney that gives me the right to all the business transactions and to bear its profit and loss? Is this permissible?

A: If that is the status quo (in your country), then you are not allowed to do that, because it involves lying to and deceiving the authorities, and using trickery to violate the regulations which they set to maintain the flow of governmental work, which was entrusted to you to serve the nation, and guard public interest against self-interest. In the case you have mentioned, self-love or the instinct or desire to promote one's own well-being will dominate and this makes one prefer his personal interest; thus he will work harder and exert his utmost effort for its success at the expense of his work in public interest, without perceiving this.

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The eighth question from Fatwa no. (3552):

Q8: Is it permissible for a true believer to commit some minor sins to please a ruler or some people, or does he have to strictly follow the Book of Allah and the Sunnah (whatever is reported from the Prophet, peace be upon him)?

A: A believer should abandon such sins, and follow the Book of Allah and the Sunnah of His Messenger (peace be upon him). This is an established fact. They should neither obey the ruler nor anyone else in what leads to the disobedience of Allah (Glorified and Exalted be He). The Prophet (peace be upon him) said, ﴾Truly, obedience is only in what is good.﴿ He (peace be upon him) also said, ﴾ There is no obedience to a creature in matters involving disobedience to the Creator. ﴿

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(Part No. 1; Page No. 538)

Fatwa no. 2986

Q: There is a Sufi order called "Al-Shadhiliyyah". Its members do not perform Salah (prayer), nor Sawm (fasting), nor pay Zakah (obligatory charity). They have a person whom they call "Sayyiduna" (our master) and regard him as their lord who will secure them in the Hereafter and forgive them everything which they have committed in their worldly life. These people gather on Mondays and Fridays mornings and on Thursdays and Sundays evenings. My father forces me to follow this order and gets angry when he sees me praying or fasting. He often says to me, "Sayyiduna (our master) will forgive us everything and will protect us from the torment of Hellfire and we will definitely be of the people of Paradise." Of course this is a false belief, because he is a human just like them. What should I do? Please guide me! I believe that Allah is my Lord, Muhammad is Allah's Prophet and Messenger, Islam is my religion and I observe its Five Pillars. If I obey my father I will disobey my Creator Who (Exalted be He) says in the Qur'an (regarding parents what means): (say not to them a word of disrespect, nor shout at them) **If I disobey my father, he becomes angry with me all the time and keeps fighting with me to make me follow this order. It should be noted that I cannot afford my own living expenses and I receive no support from my family except from my mother. Please guide me to what I should do to please my Lord and avoid the anger of my father who does not believe in Salah and Sawm, or more correctly the religion of Islam.**

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A: If the situation is as you have mentioned and your father and the followers of this order do not perform Salah and believe that their so-called master or shaykh is their lord who guarantees them Paradise and forgives them all their sins, they are disbelievers. If your father orders you to follow them and forbids you to perform Salah or Sawm, you should not obey him, as the Prophet (peace be upon him) says: (There should be no obedience to a creature in disobeying the Creator.) You should abide by Allah's Orders and avoid His Prohibitions and treat your parents kindly in this world as Allah (Exalted be He) says (what means): (And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination.) (But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.) You should follow the way of truthful believers who believe in what Allah has revealed and His Messenger (peace be upon him) has explained, and act upon the Book of Allah and the Sunnah of His Messenger (peace be upon him). Moreover, you should endure any harm you may suffer in the Cause of Allah and stick to the pathway of those who return to Allah as that is the the best way and the best in outcome. You should also dissociate yourself from the people of this order lest they lead you astray. We hope that Allah will facilitate a means for you to earn your own

living, as provision is in the Hand of Allah alone, not in the hand of your father or any other creature.

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Sixth question from Fatwa No. 5953

Q 6: What is the ruling on a father who breaks all contact with his daughter due to her wearing Hijab (veil)?

A: If the case is as mentioned, her father's reaction is not her fault and will not harm her. He should not do this as she is obeying Allah. Thus, she must not obey him in this regard, because her act of wearing Hijab is an act of obedience to Allah. Moreover, abandoning Hijab is a sin and no one is allowed to obey anyone in disobedience to the Creator. As for the father, he is sinful in his action. May Allah guide him.

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The first question from Fatwa no. (5994):

Q1: A young lady wants to wear Niqab (face veil), knowing that it is Fard (obligatory, based on a definitive text), but her parents refuse and tell her that her obedience to them is also a Fard that takes precedence over wearing Niqab. Are the parents right? Does this mean that she should abandon wearing Niqab? How could this be in accordance with the Messenger's saying, (Anyone who turns away from my Sunnah is not one of my (followers).) **Moreover, even though Niqab is Wajib (obligatory, based on a speculative text), it is known that Fard is the same as Wajib according to the Four Schools of Jurisprudence, except for that of Imam Malik who maintained that Wajib comes in an intermediate status between Fard and Nafilah (supererogatory). Kindly give us your Fatwa in this regard. If wearing Niqab is Fard, how can this girl abide by that obligation, while her father threatens to pull her Niqab off in public if he sees her wearing it. He takes this attitude because he thinks that wearing Niqab will jeopardize the girl's brothers.**

A: It should be known that obedience to parents is obligatory provided that what they request is reasonable and approved by the Shari`ah (Islamic law). If obedience to parents leads to committing sins, then there should be no obedience to them. It is authentically reported that the Prophet (peace be upon him) said, (Truly, obedience is only in what is good.) Therefore, the girl should stick to wearing the Niqab, and try to convince her parents by explaining the legal ruling, without being bothered by their threats. Furthermore, she should always seek Allah's Help and the help of the pious relatives within the family who can advise them, so that Allah may benefit them with such advice.

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Magic

(Part No. 1; Page No. 544)

Second question from Fatwa No. 845

Q 2: Is Sihr (magic) lawful? Take into consideration that most of the Guadeloupe Island population where I live, believe in it. For example, a girl will take part of the clothing of a young man she loves and gives it to a sorcerer who casts a spell and makes the young man fall in love with her. A good sorcerer may prevent you from gambling or smoking, is this true? Can a sorcerer do these things?

A: Sihr is anything including practicing things with fine, abstruse, and causeless characters. There are different types. The ruling on approaching it differs according to the difference of types. Likewise, it differs according to its existence in reality. For example, Sihr applies to eloquence and articulacy. Thus, if it is used for clarifying the truth and refuting falsehood, it is permissible and praiseworthy, for its effect on people who hear heedfully. But if it is used in deceiving people and turning the facts upside down, it is illegal and may be tantamount to Kufr (disbelief). It affects all those who turn away from their Din (religion) and are too arrogant to hear the truth and accept it.

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It may also refer to Namimah (calumny) which is one of the major sins except if a person does it to reconcile among people. It has an effect on the souls of those who listen to it. Sihr may also indicate illusion and anything that may deceive people's eyes to make them see inanimate objects moving, and thus they are illusionary perceived against reality. For example, what the sorcerers did in front of Musa (Moses, peace be upon him) and Pharaoh (may the curse of Allah be upon him) when they threw their ropes and sticks, the audience thought that they were moving but it was not real. It was just an illusion. The ropes and sticks did not change even if people thought they saw them as moving snakes. Allah (the Exalted) says in this concern: ﴾their sticks, by their magic, appeared to him as though they moved fast.﴿ He also says: ﴾they bewitched the eyes of the people, and struck terror into them﴿ This kind of Sihr is unlawful because it deceives and manipulates minds. It may be taken as a profession to earn money and take people's money falsely. It is a kind of Al-Kufr-ul-Akbar (major form of disbelief) like the sorcery of Pharaoh's sorcerers.

Sihr may also mean seeking refuge with Jinn (creatures created from fire) and seeking their help to benefit someone, harm them, or inflict them with diseases, separation, hatred, love,

terminating a spell, etc. The case mentioned in the question is of this type. It is an act of Al-Kufr-ul-Akbar due to people seeking refuge and help from people other than Allah and drawing closer to Jinn to achieve this desire. Whoever goes to a sorcerer who practices this and believes him, is considered a Kafir (disbeliever). Allah (the Exalted) says: ﴾They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife﴿ There is no effect of this type except by the Will of Allah because of Allah's saying: ﴾but they could not thus harm anyone except by Allâh's Leave.﴿ Allah knows best.

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The second question of Fatwa no. 6366

Q2: What is the difference between Sihr (witchcraft/magic) and 'Ayn (the evil /envious eye)?

(Part No. 1; Page No. 547)

Is the evil eye real in the view of religion and has a legal ruling on? What is the remedy for both the envier and the envied if the evil eye has a real effect?

A: In the linguistic sense the word Sihr (witchcraft/magic) means: What is hidden and its means are secret. In the terminological sense, Sihr is the practice of using charms and spells, some of which afflict hearts and bodies causing the person to fall ill, sometimes to die, or cause separation between man and his wife. Allah (Exalted be He) says (what means): ﴾And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave.﴿

As for the Arabic word 'Ayn (literally, the eye), it is derived from ('Aan - Ya'in), and refers to when a person harms another by casting an evil eye on him. The 'Ayn (evil eye) is real, for it is narrated in the authentic Hadith that the Prophet (peace be upon him) said: ﴾The (evil) eye is real; and if anything were to precede destiny, it would be the (evil) eye. And if you (the envier) are asked to take a bath (to provide a cure for the envied), you should take such a bath."﴿ The 'Ayn (evil eye) is forbidden the same as Sihr (witchcraft). The remedy for the envier is that upon seeing something that pleases him, one should mention Allah and invoke Allah to bless what he sees, as it is narrated that the Prophet (peace be upon him) said: ﴾If you see something that you like, why do you not supplicate (Allah's) blessings on it?﴿ He should say, "Ma sha' Allah laa quwwata illa billah." (Whatever Allah wills! There is no power except with Allah), then invoke Allah's blessings for that person. As for the envied, he should protect himself by strong faith and trust in Allah. He should also read a regular portion of the Qur'an and recite the Prophetic supplications to be said at regular times of the day. If it happens that the envied knows the person who cast an evil eye on him, he is sanctioned by Shari'ah to ask that person to wash his face, hands and the inside of his waist-wrap in a basin of water then he (the envied) should take a bath with that water.

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The Prophet (peace be upon him) said in this regard: ﴾And if you (the envier) are asked to take a bath (to provide a cure for the envied), you should take such a bath.﴿

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Fatwa no. (3384):

Q: Some Yemeni tribes believe that if an elderly lady who is stricken in years looks at any young man or woman, or even a male or female child, she will capture their soul, and if she wills, she can bring them back to life. Is this belief based on any evidence from the Book of Allah or the Sunnah of His Messenger (peace be upon him), or any of the Messenger's Sahabah (Companions of the Prophet)? Moreover, any lady accused of this will be cast out by her children or providers and will be left in the open under the scorching sun. There is a man who is said to find out if an elderly lady is really a "soul taker" or just a normal lady. Kindly answer our question. May Allah reward you!

A: We know no solid proof concerning the two kinds of men and women mentioned above

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from the sanctified Shari`ah; it is not permissible even to think of the existence of such things. Death and life are predestined by Allah (may He be Praised and Exalted), and none save Allah knows the Ghayb (the Unseen), as Allah (Glorified be He) says, ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected."﴿ Assuming that anything of the kind may happen, it should be nothing more than optically illusive magic that makes people see ghosts and bodies contrary to what they really are. All of this is prohibited by the Ijma` (consensus) of Muslim scholars, and it should not be acknowledged, but rather denied and warned against. These acts are forbidden as they lead to Kufr (disbelief) and resemble the sorcery practiced by the sorcerers of the Pharaoh in the past.

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First question from Fatwa No. 6289

Q 1: What is the meaning of "Learn Sihr (magic), but do not use it," because some people say it is a weak Hadith?

A: It is illegal to learn Sihr whether to use it or protect yourself by it.

(Part No. 1; Page No. 550)

Allah (Glorified and Exalted be He) mentions in the Qur'an that learning it is an act of Kufr (disbelief). Allah (Exalted be He) says: ﴾teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)."﴿ The Prophet (peace be upon him) judged Sihr as one of the major sins and commanded us to avoid it. He said: ﴾Avoid the seven great destructive sins ...﴿ He included Sihr among them. It is related in the Sunan (Hadith compilations classified by jurisprudential themes) of Al-Nasa'y : ﴾Whoever ties a knot and blows on it has indeed committed sorcery and whoever commits sorcery has indeed committed Shirk (associating others in worship with Allah).﴿

As for the saying you mentioned, "Learn Sihr and do not use it", it is not a Hadith at all; neither a Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) nor a Da`if (weak) one.

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Third question from Fatwa No. 6970

Q 3: I heard someone saying: The Prophet (peace be upon him) said: "Learn Sihr (magic), but do not practice it." Is this a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish)?

A: To my knowledge, this is a Hadith Mawdu` (fabricated Hadith) that has not been reported from the Prophet (peace be upon him).

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First question from Fatwa No. 4804

Q 1: A woman was bewitched by a sorcerer to marry a specific man. Later, the bewitched woman became insane and the sorcerer was arrested by the civil court officials. He confessed to the crime when asked. What is the prescribed penalty for him?

A : When a sorcerer uses something that is against Islam, he should be sentenced to death for Riddah (apostasy). If it is confirmed that he killed a person by sorcery, he should be killed in retaliation. If he did not use anything that is against Islam and did not kill a soul, there is

disagreement among the jurists in this regard. According to Abu Hanifah, Malik, and Ahmad (may Allah be merciful with them all), he should be killed for Riddah; this is the sound view, because he is a Kafir (disbeliever) by his sorcery according to the Ayah (Qur'anic verse): (They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic) It affirms the absolute Kufr (disbelief) of a sorcerer as confirmed in the report narrated in Al-Bukhari Sahih (authentic) Book of Hadith on the authority of Bajalah ibn `Abdah who said: ( `Umar ibn Al-Khattab (may Allah be pleased with him) wrote: Kill every male and female sorcerer. So we killed three sorcerers) Similarly, it is authentically reported that Hafsah (Mother of the Believers, may Allah be pleased with her) (Ordered that one of her slave-girls to be killed for the girl had used sorcery against her.) (Related by Malik in Al-Muwatta'). It is also authentically reported that Jundub said: (The penalty of a sorcerer is to put him to the sword.) (Related by Al-Tirmidhy who stated that the proper opinion is that this is a Hadith Mawquf 'a Hadith narrated from a Companion of the Prophet').

Thereupon, the sorcerer referred to in the question must be sentenced to death according to the sound view among the jurists. Those entrusted with vindicating the occurrence of Sihr

are the responsible authorities who run the Muslims' affairs as a means to prevent corruption and close the door of disorder.

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The third question from Fatwa no. (3598):

Q3: I have been married to a woman for three years and she has not been able to give birth until now. I want her to be examined by a doctor, but there are no female doctors available; only male doctors. Is it permissible for her to be examined by a male doctor, knowing that she has refused such thing? Furthermore, my wife is now living with her family due to some family problems and they will not let her come back to me except if I dealt with them aggressively. They are harsh and impious, and wish to separate us against our wills. If I file a lawsuit against them, they will force my wife to ask for divorce. Kindly give me your opinion in this regard. Some people advise me to go to sorcerers, and I know that going to and believing sorcerers is an act of Shirk (associating others in worship with Allah). I am really at a loss and do not know whether to go to sorcerers or not. Kindly guide me to the right decision. May Allah guide you!

A: Firstly, it is permissible for your wife to be examined by a specialized male doctor

to know the reasons behind the delay of pregnancy when specialized female doctors are lacking, provided that there is no Khulwah (being alone with a member of the opposite sex) between her and the doctor.

Secondly, the dispute between you and her family concerning your moving her to the place of your work is to be settled in a competent court.

Thirdly, your saying that some people advised you to influence them by magic is Munkar (that which is unacceptable by Islamic law and Muslims of sound intellect), for sorcery is Haram (prohibited), whether you are practicing it, seeking help through it, or believing its practitioners. Not only that but it is also a type of major Kufr. Many proofs from Shari`ah state that practicing and learning sorcery is Kufr. Allah (Exalted be He) says, (They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife) and Allah knows best.

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The fourth question of Fatwa No. 7537

Q4: If one drives his enemy into madness and then that mad person commits an evil act and kills himself, or any other crime, who should be held accountable for these sins on the Day of Judgment? Is it the mad person, or his enemy who drove him mad, or the one who worked magic on him? Which of the three bears the sin? Given that the madman's enemy did not drive him mad himself, but hired a sorcerer to drive him mad.

A: Causing harm to others is forbidden; one who does so bears as much of sin as he has committed. It is also prohibited to hire a sorcerer to harm a person, and the work of that sorcerer is considered Kufr (disbelief), as Allah says (what means): ﴾but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave.﴿ (Surah Al-Baqarah, 2: 102). You should repent to Allah and seek His forgiveness. Never again go to a sorcerer and do not harm others. Both are gravely sinful, the sorcerer and the person who hired him.

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Fatwa no. 837

Q: A man got married to a woman who loved him very much; after a period of time, she started to hate him strongly with no clear reason. It was said that this must have been by the work of magic, so some people told the husband to go to a witchdoctor who would remove the effect of magic. They told him that this would be considered as a self-defense procedure to maintain his relationship with his wife and told him that necessities make prohibited matters permissible. But the husband did not accept this and regarded it as an act of Kufr (disbelief). Is it permissible for him to resort to witchcraft to undo the witchcraft that has been done to him or should he rather surrender to his fate and endure it? Is resorting to witchcraft in this case considered self-defense or Kufr?

A: It is not permissible for you to go to a magician to undo for you the witchcraft afflicting you by using witchcraft like it, based on the general meaning of the following Hadith of the Prophet (peace be upon him): ("Not of us (i.e. the Muslims): the one who sees omens or has omens seen for him; predicts the future or has the future predicted for him; performs witchcraft or has witchcrat performed for him.") Narrated by Al-Tabarany on the authority of 'Imran ibn Husayn. Al-Manawy said, the Isnad (chain of narrators) of this Hadith is good. Moreover, when the Prophet (peace be upon him) was asked about Al-Nushrah (undoing a spell by means of another spell), he (peace be upon him) said: (It is from the work of Satan) Narrated by Imam Ahmad, and Abu Dawud with good Isnad. The word "Al-Nushrah" means treating witchcraft with witchcraft.

There are many lawful supplications and legitimate cures which stand as sufficient for removing the effect of witchcraft.

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Therefore, it is the duty of Muslims to treat themselves with the means that Allah has made permissible like Adhkar (invocations and remembrance of Allah), supplications, and lawful medication. They should also fear Allah, obey His Commands and avoid His prohibitions, as Allah says (what means): (And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 1465

Q: If a person has a magical spell cast on him, is it permissible to go to a magician to undo this spell?

A: This is impermissible, based on what was narrated by Imam Ahmad and Abu Dawud from Jabir (may Allah be pleased with them) who said, (The Messenger of Allah (peace be upon him) was asked about Al-Nashrah (undoing a spell by means of another spell). He replied, "This is the work of the devil.") The natural remedies and the Islamically approved supplications are enough. There is no disease that Allah has sent down, except that He has also sent down its cure; some know it and others do not. The Messenger of Allah (peace be upon him) asked us to seek treatment, but he prohibited being treated with unlawful things, as he (peace be upon him) stated, (Seek treatment, but do not seek treatment with anything unlawful.)

(Part No. 1; Page No. 558)

It is also narrated that the Prophet (peace be upon him) stated, (Allah did not place healing for my Ummah (nation) in what He has forbidden to them.)

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The first question of Fatwa no. 4393

Q 1: Is it permissible for Muslims to go to a soothsayer and consult him about their illness and the latter informs them that they are bewitched? Then the patient asks the soothsayer to break the spell, and the soothsayer pours lead over their heads with a vessel full of water and gives them the name of the person who bewitched them! Also, is it permissible for a woman to ask a soothsayer to tell her the name of her future daughter in law, or ask whether her daughter in law loves or hates her husband's family?

A: It is permissible for Muslims to visit an internist, a surgeon, or a neurologist, etc., to diagnose their cases and treat them, based on their medical knowledge, using medicines sanctioned by Shari'ah (Islamic law), because all this comes under implementation of ordinary means.

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Allah has not sent down a disease without sending a cure for it; some know it and others do not. However, it is not permissible for a sick person to go to a soothsayer who claims knowledge of Ghayb (the Unseen) to diagnose their illness. It is also not permissible to believe what they say, because they are only guessing the Ghayb, or they evoke the Jinn and seek their help in getting what they want. These people are liars. Seeking the help of the Jinn is an act of Shirk Akbar (major form of associating others in worship with Allah). The Prophet (peace be upon him) stated, ﴿Whoever goes to a fortuneteller and asks him about something, their Salah (prayer) will not be accepted for forty nights.﴾ Related by Muslim. It is narrated in the Sunan (Books of Hadith) that the Prophet (peace be upon him) stated, ﴿ Whoever goes to a soothsayer or a fortuneteller and believes what he says, has disbelieved in that which was revealed to Muhammad. ﴾ (peace be upon him). Related by Al-Bazzar with a good Isnand (chain of narrators). It is not permissible to undergo what they claim to be a treatment, like pouring lead or other substances over heads, because this is one of the practices of soothsaying. Approving their actions only helps them to continue practicing soothsaying and seeking the help of the Jinn. It is also impermissible to ask a soothsayer about the name of your future daughter in law, or whether there will be harmony or hatred between the couple and between their families. This is part of the Ghayb which no one knows except Allah.

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Q4: What is the Islamically approved treatment for witchcraft? Is it permissible to use sedative-hypnotic medications, knowing that they contain narcotic substances, which are commonly used in treating patients with psychological disorders?

(Part No. 1; Page No. 560)

How should we deal with this woman - who is inflicted by witchcraft and seeks a sorcerer's treatment - after having advised her that her doing so is considered Shirk (associating others with Allah in His Divinity or worship), and after reading to her your answer, In Sha'a-Allah (if Allah wills)? Is she considered a Mushrik (one who associates others with Allah in His Divinity or worship), for she suffers, in her condition, from some sort of obsession? If you were to see her when the illness aggravates, you would think she is mad. However, but when she regains sanity, she is sage in the best sense of the word.

A: First: It is impermissible to treat witchcraft with witchcraft, rather it should be treated with Ruqyah (reciting Qur'an and supplications over the sick seeking healing); by reciting the Qur'an and the Prophetic Adhkar (invocations) for healing and by asking Allah to heal her. The books such as "Al-Kalim Al-Tayyib" by Ibn Taimiyyah, "Al-Wabil Al-Sayyib" by Ibn Al-Qayyim, "Riyad Al-Salihin" and "Al-Adhkar Al-Nawawiyyah" by Al-Nawawy (may Allah be Merciful to them) contain many useful Adhkar and supplications for this condition. It is best for you to read these books to seek guidance for yourself, your family, and loved ones.

Second: Continue to advise your mother and express disapproval of her wrong behavior, but always be polite and kind to her, as Allah states (what means): ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship...﴿ until His Saying: ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience...﴿

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Third: If she is considered temporarily insane when the illness is acute, perhaps she may be excused and it is hoped that Allah will forgive her for what she commits while in that state. Indeed, Allah is the Healer and the Guide to the straight path.

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Fatwa no. (6291):

Q: Firstly: In some areas of our country there are people who treat the sick with the meat of predatory beasts, birds, and animals, whether the meat is Halal (lawful) or Haram (prohibited). What is the ruling on this? Please give us a Fatwa and may Allah reward you.

Secondly: What is the ruling on consulting sorcerers, soothsayers, and astrologers?

A: Firstly: It is prohibited to eat the meat of animals that have fangs, such as lions, wolves, and tigers, or to eat the meat of birds of prey with talons, such as owls and falcons, or to eat the meat of domesticated animals, such as donkeys and mules.

(Part No. 1; Page No. 562)

It is reported on the authority of Abu Tha`labah Al-Khushany (may Allah be pleased with him) who said, ﴾The Messenger of Allah (peace be upon him) forbade the eating of every beast of prey with fangs.﴿ Related by Al-Bukhari and Muslim. Ibn `Abbas (may Allah be pleased with him) also narrated that ﴾The Prophet (peace be upon him) forbade the eating of every beast of prey with fangs and every bird with talons.﴿ These two Hadith make the general prohibition in the following Ayah (Qur'anic verse) specific: ﴾Say (O Muhammad صلى الله عليه وسلم): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, or on which Allâh's Name has not been mentioned while slaughtering).﴿ It could also be said that these Hadith prohibited what was mentioned in them in addition to what was prohibited by Allah previously

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in the Makkan Ayahs (those revealed in Makkah). As these species of animals and birds are forbidden to be eaten, they are also forbidden to be used in treating illnesses, as are other prohibited substances. However, anything that is Halal to eat is permitted to be used in a treatment. **Secondly:** It is not permissible to consult or believe sorcerers, soothsayers, or astrologers. This is based on the Hadith in which the Prophet (peace be upon him) said, ﴾Anyone who visits a diviner and asks them about anything, their Salah (Prayer) will not be accepted for forty nights.﴿ (Related by Muslim in his Sahih [Book of Authentic Hadith]) This Hadith not only applies to diviners, but to soothsayers, astrologers, and sorcerers too. The Prophet (peace be upon him) also said, ﴾Anyone who resorts to a soothsayer and believes what they say has disbelieved in what was revealed to Muhammad.﴿ (Related by the compilers of the Sunan [Abu Dawud, Ibn Majah, Al-Tirmidhy, and Al-Nasa'y])

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The second question of Fatwa no. 10672

Q2: I am a Muslim person and I suffer from a severe illness. I went to a witchdoctor who told me the causes of my disease. He told me that he can cure my disease on condition that I slaughter a sacrifice or mix wine with a tree branch, otherwise I will die. What should I do, especially that my illness has worsened?

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A: Firstly: Regarding the stated situation, it is forbidden to go to practitioners of witchcraft or sorcerers who claim that they can diagnose diseases and learn their causes through supernatural means. The sorcerer's command to you to slaughter a sacrifice to other than Allah is an act of Shirk Akbar (major form of associating others in worship with Allah). Also, treatment using wine is forbidden, because Allah does not put the cure for this Ummah (nation) in something that He has forbidden to them.

Secondly: It is permissible for you to treat yourself with lawful supplications and permissible medications which do not involve any prohibited practices. May Allah cure you and protect you from all harm!

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The second question of Fatwa no. 4228

Q: If we find out that someone has bewitched another person, how can we break the influence of this magic in a permissible way prescribed by Shari'ah (Islamic law)?

A: Resorting to witchcraft as a means of treatment is Haram (prohibited). In fact, it is an act of Shirk Akbar (major form of associating others in worship with Allah). Therefore, it is unlawful to undo witchcraft by using witchcraft.

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The person afflicted by witchcraft should be treated with Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and the permissible invocations stated in the Qur'an and in the authentically reported Prophetic Hadiths.

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The second question from Fatwa no. (6285):

Q2: One of the sisters sent a question to my wife stating that when the Messenger of Allah (peace be upon him) was under a spell, it was not broken except when Jibril (Gabriel, peace be upon him) came and told him of the spell as it is authentically related. Is it then permissible for someone who is under a spell to attempt breaking it (by resorting to sorcery)? (This is the wording of the sister's question).

She also says that this is what she understood upon reading Tafsir (exegesis of the meanings of the Qur'an) of Surah Al-Falaq in Tafsir Ibn Kathir. Appreciate your clarification.

A: It is not permissible to break the spell of witchcraft by means of using a counter spell. It is incumbent upon whoever is affected by a spell to seek the cure through lawful types of treatment such as Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and using permissible medications, for the Prophet (peace be upon him) said, (Seek treatment, but do not seek treatment with things that are Haram (prohibited), for Allah has not sent down an illness without sending down its treatment.)

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Similarly, it is permissible for the person who is under a spell to break the spell by trying to find out where the spell is, as the Prophet (peace be upon him) did.

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The second question from Fatwa no. (9295):

A2: Many people believe that a man who is under a spell should go to a certain person to break the spell by means of amulets. Amazingly enough, the amulets sometimes work and the spell is broken; what is Your Eminence's opinion? Also, was the Messenger of Allah (peace be upon him) really affected by magic?

A: Breaking a spell by means of another spell is not permissible. It is not permissible to go to soothsayers or ask them to come to examine a person who has been affected by magic. Moreover, wearing amulets that contain certain writings is not permissible, even if they coincidently

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lead to breaking the spell. However, the person is to be treated through reciting some Surahs of the Qur'an in his presence such as Ayat-ul-Kursy, Surah Al-Ikhlas, the Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas), and other Qur'anic Surahs and Ayahs. In addition to this, he is to be treated by reciting the supplications and Adhkar authentically related from the Prophet (peace be upon him), such as ﴾O Allah! Lord of mankind, remove suffering, heal, for You are the Healer. There is no Healer but You, who heals without leaving any infirmity.﴿ and ﴾In the Name of Allah, I recite over you to heal you from every thing that harms you, and from the evil of every soul, and envious eye. May Allah cure you. In the Name of Allah, I recite over you to heal you from every thing that harms you.﴿ These supplications are to be repeated three times, as it was authentically related from the Prophet (peace be upon him). We also refer you to the book of "Al-Adhkar (Remembrance of Allah)" by Al-Nawawy, "Al-Kalim Al-Taiyyib (Good Words)" by Ibn Taymiyyah, and "Al-Wabil Al-Sayyib (Goodly Words)" by Ibn Qayyim Al-Jawziyyah. There is also the Chapter on "What has been related in reference to Nushrah" in "Kitab Al-Tawhid" and "Fath Al-Majid" books. Furthermore, it is authentically related in Al-Bukhari and Muslim that the Prophet (peace be upon him) was affected by magic and that Allah cured him from it.

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The second question of Fatwa no. 3785

Q2: A sister of mine performed Hajj with my father along with some people from our country. On the Day of 'Arafah, an Iranian woman brought a silk thread and asked my sister and the women with her saying: Could any one of you who is performing Hajj for the first time tie a knot with that silk thread? The eldest woman among them, who had performed Hajj before, told them to tie the knot for her and they did. My question is: Is the Hajj of the person who tied the knot valid? The Iranian woman told them that one of her relatives is a sick man who gets cured through this tying of knots. My sister and the women with her felt shy to tell my father as he may have stopped her.

A: This is an impermissible deed. If the woman who did so had no knowledge, she would be excused due to her ignorance. But if she knew that it was impermissible for her to do so, she would be a sinner and must repent to Allah and seek His forgiveness and never do anything like this again. As for her Hajj, it is valid, if Allah wills.

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The second question of Fatwa no. (4015):

Q2: Was magic worked on the Prophet (peace be upon him) and was he affected by it?

A: The Messenger of Allah (peace be upon him) is human. Therefore, it is normal for him to be afflicted by what befalls people of worldly affairs such as diseases, pain, assault or oppression and other things that are irrelevant to his mission. Thus, it is not far-fetched that he gets afflicted by any disease or human transgression like magic, which would lead him to imagine having sexual intercourse with his wives without doing so or to think he has the ability to have sexual intercourse with his wives, without being able to do so. However, this kind of affliction can neither extend to affect receiving the revelation from Allah (may He be exalted) nor to conveying the message from His Lord to all worlds. The evidences derived from the Qur'an, Sunnah and Ijma`(consensus) of the Salaf (righteous predecessors) show the infallibility of the Prophet (peace be upon him) regarding receiving and conveying the revelation as well as the other religion-related affairs. Magic was one of the diseases that afflicted the Prophet (peace be upon him), for it was authentically reported on the authority of `Aisha (may Allah be pleased with her) that she said: (The Messenger of Allah (peace be upon him) was bewitched by a man from Banu Zurayq called Labid ibn Al-A`sam and as a result, he felt that he had been doing something whereas in fact he had not been doing it. (This state of affairs lasted) until one day or one night, the Messenger of Allah (peace be upon him) supplicated to Allah (to dispel its effects). He again supplicated and again and finally said: "O `Aisha! Do you know that Allah has answered me concerning what I have been asking Him? There came to me two men, one of them sat near my head and the other sat near my feet. The one who sat near my head said to the one who sat near my feet or the one who

sat near my feet said to the one who sat near my head: 'What is wrong with this man (the Prophet)?' The other said: 'He is touched by magic.' He said: 'Who has done this to him?' The other said: 'It was Labid ibn Al-A`sam.' He said: 'What is the thing by which he transmitted its effect?' He said: 'By the comb and by the hair stuck to the comb and the spathe of the date-palm.' He said: 'Where is that?' He replied: 'In Dhu Arawan Well.'" She said that the Messenger of Allah (peace be upon him) went there along with some of his Companions and then said: "O `Aisha! Its water was like the infusion of henna leaves and its palms were like heads of the devils." She said, "I asked the Messenger of Allah (peace be upon him), 'Why did you not burn it?' He said: 'No, Allah has cured me and I hated to draw the attention of the people to such evil.' He gave his commands and it was buried.") Related by Al-Bukhari and Muslim.

Accordingly, whoever denies the occurrence of this incident contradicts the legal evidences and Ijma` of the Sahabah and Salaf, only to adhere to groundless and unreliable dubiousness and illusions. The knowledgeable Imam Ibn Al-Qayyim elaborated this matter in his book entitled Zad Al-Ma`ad, and the same was done by Al-Hafizh ibn Hajar in his book entitled Fath Al-Bary.

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Supernatural Matters: the Truth and the Falsehood

(Part No. 1; Page No. 572)

(1) Miracles of the Prophets

Fourth question from Fatwa No. 6397

Q 4: A book entitled "Tanabu'at ar-rasul" i.e. (Prophecies of the Prophet), was issued in Thailand a year ago. The book is a translation of a book issued in English entitled 'Israel and the Prophecies of the Holy Qur'an' by `Aly Akbar. The author discussed all the Hadiths of the afflictions, battles, and portents that will precede the Hour, and misinterpreted them. Indeed, his views are dangerous to Muslim youth. For example, Al-Dajjal (the Antichrist) according to his view refers to the mysteries or the Western civilization. Likewise, Gog and Magog refer to the super powerful states while `Isa (Jesus, peace be upon him) died and will not come back. By the same token, Al-Dabbah (the Beast), metaphorically designates vulgar people or modern inventions, etc. The publishers of the Thai version argue that these topics are not essential to the Muslim faith; there is no difference between those who believe them and those who deny them and they do not affect the Muslim faith. Is this true? How do we answer these people?

A: It is enjoined upon Muslims to believe in everything stated by Allah and

(Part No. 1; Page No. 573)

His Messenger (peace be upon him) with regard to the portents of the Hour and the like. Verily, Allah (Glorified and Exalted be He) describes righteous people in the beginning of Surah (Qur'anic chapter) Al-Baqarah with their firm Iman (faith) in the unseen praising them and witnessing their guidance and success.

These matters find further support in the reports authentically narrated from the Prophet (peace be upon him) in this regard. Moreover, some of them have weighty support in the Glorious Qur'an, so we should believe in them. It is prohibited to deny anything or misinterpret the texts by rejecting their apparent significance. Whoever denies or misinterprets them has deviated away from the straight path.

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(2) Karamahs (extraordinary events) performed by Awliya' (pious people)

Fourth question from Fatwa No. 9027

Q 4: Do the Awliya' perform Karamahs? Can they change anything in the heavens or on earth? Do they intercede with Allah for others while they are in Barzakh (period between death and the Resurrection) or not?

A: Karamah is an extraordinary event which Allah (Exalted be He) bestows on a pious person as an honor to protect him against harm, benefit him, or help him defend people's rights. But a pious person cannot perform these events whenever he wishes just as the prophet could not perform miracles by himself whenever he wished. It is Allah Alone Who helps them to do all these things. Allah (Exalted be He) says: ﴾And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner."﴿ Also pious people are not empowered with any superiority to change things in the heavens or on earth except for what Allah enables them just like all other humans. They can make changes in things like farming, building, trading, and such works which ordinary humans do

with Allah's Will. In Barzakh, pious people cannot intercede for anyone whether alive or dead, as Allah (Exalted be He) says: ﴾Say: "To Allâh belongs all intercession."﴿ Allah also says: ﴾And those whom they invoke instead of Him have no power of intercession - except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh).﴿ Moreover, He says: ﴾Who is he that can intercede with Him except with His Permission﴿ Whoever believes that pious people govern the universe or that they know the Ghayb (Unseen), is a Kafir (disbeliever), as Allah (Glorified and Exalted be He) says: ﴾To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.﴿ Also Allah (Glorified be He) says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ Allah (Glorified be He) removes all ambiguity whatsoever and declares the truth in a clear-cut manner when addressing the Prophet (peace be upon him): ﴾Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."﴿

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The fourth question of Fatwa No. 6899

Q4: Is it true what some Muslims claim that the Muslim rulers are Awliya' (pious servants) of Allah, even if they are the most wicked of the wicked?

A: This claim is not true, but evil is evil, whether one is from the first or later generations (who embraced Islam), a ruler or otherwise. And good is good, whether one is from the first or later generations. Time has nothing to do with the character of the person, his piety or immorality. The Awliya' of Allah are the people of Iman (Faith) and Taqwa (fearing Allah as He should be feared). Allah says (what means): ﴿No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.﴾ ﴿Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).﴾ (Surah Yunus, 10: 62-63).

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The second question of Fatwa no. 5566

Q 2: I read the book entitled "Al-Mughni" by Ibn Qudamah, but I was surprised to see in it such differences of opinion over a trivial issue, although the Messenger of Allah (peace be upon him) instructed us to avoid this when he said, (Those before you were destroyed

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by their asking excessive questions.) **It is true that the Messenger of Allah (peace be upon him) said, "Difference of opinion among my Ummah (nation) is a mercy", but not the way we see nowadays in the books of Fiqh (Islamic jurisprudence). Please read page 7 of book "Al-Mughni", under the title "Some of his Karamahs (wondrous acts of the pious)," I feel that I am reading a mythical Indian tale, or the legend of Aladdin in "A Thousand and One Nights". This shaykh even performed acts which the great Sahabah (Companions of the Prophet) never did, which is walking on water. These are fairy tales. How can this book be allowed to circulate under the supervision of the Presidency of the Departments of Scholarly Research, Ifta', Da'wah and Guidance? Such anecdotes might lead to Shirk (associating others in worship with Allah). Please delete this paragraph from that book.**

A: First, what you have mentioned in your question about controversy over the issues of Fiqh is not something unusual, as the Way of Allah is that He has created people different from each other in their intellectual capacities, their mentalities, their cognition of auditory evidences, and their perception of the secrets of the universe and the Laws of Allah in it. It is not surprising to see disagreements on issues related to Universe and Shari'ah sciences; this is what wisdom entails - diversity of creation and talents. You should not find fault with this. What should be strongly criticized is speaking ignorantly, erroneously or out of vain desires in support of the opinion held by the Madhhab (School of Jurisprudence) one follows. However, if a person investigates the universal and auditory evidences, that are open to Ijtihad (exercise of reason to infer expert legal rulings), with objectivity while seeking the truth, this effort is praiseworthy, whether this discretionary exercise of prudential judgment proves to be correct or not.

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If it is correct, one will receive two rewards; one for Ijtihad and another for hitting the mark. If it is wrong, one is excused and will receive only one reward for Ijtihad.

Second: what you have mentioned in your question about the Karamah of walking on the water, is neither mentioned in "Al-Mughni", nor is stated by Ibn Qudamah, but it was written in the biography of Ibn Qudamah and in the preface of the book as an introduction to the Shaykh. You have also not read the comments of Abu Tahir on the story of Karamah so that you may better understand, instead of attacking those who published the book. This is neither a myth nor a false incident; it happened to some of the Sahabah (may Allah be pleased with them), to show their honor and merit for their firm adherence to the Shari'ah.

May Allah grant us success! May Peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(3) Soothsaying

Fatwa no. (3261):

Q: The people in our town do not say Isti`adhah (Seeking refuge with Allah from Satan), Tasmiyah (saying, "Bismillah [In the Name of Allah]"), recite Du`a' Al-Istiftah (opening supplication when starting the Prayer), or pause where the Messenger (peace be upon him) used to pause. Many of them, especially the Khatibs (preachers) shave their beards in addition to other Bid`ahs (rejected innovations in religion) such as practicing soothsaying and issuing Batil (null and void) Fatwas to please others. We have informed them of the Hadith authentically reported from the Prophet (peace be upon him) regarding Salah (prayer) but they did not accept our advice and said: "This is what we found our fathers following". Some Imams do not follow Allah's commands in bringing up their children. Their daughters go out without wearing Hijab (veil) and without taking into consideration that their actions contradict Islam. Khatibs do not forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) committed by these people on Friday. They even narrate Hadith and recite Qur'an before the Khutbah and before the Imam enters the Masjid (mosque). They also say the Adhan (call to prayer) on Friday three times which is a prevailing phenomenon in our country. Those adhering to the Sunnah

(whatever is reported from the Prophet) have advised them.

These practices are some of the Bid`ahs that they commit, which contradict what the Prophet (peace be upon him) has been sent with.

Q: Is it permissible for a Muslim to perform Salah behind these Imams who commit acts of Bid`ah?

Is it permissible to perform Salah behind an Imam who denies the Sunnah? Some of them say Dhikr (Remembrance of Allah) collectively after every Salah in a loud voice and always recite a Hizb (a 60th portion of the Qur'an) collectively after Fajr and Maghrib prayers. They recite Qur'an in parties, weddings, graveyards, and funerals for money. They also escort the deceased to the graveyard while saying Dhikr. We hope that you can explain the ruling on these matters so that we are fully aware of our religion.

A: First: It is recommended to say Isti`adhah when starting the recitation of the Qur'an whether in Salah or not, for Allah says: ﴾So when you want to recite the Qur'ân, seek refuge with Allâh from Shaitân (Satan), the outcast (the cursed one).﴿ But it should be said subvocally like Tasmiyah. It is also recommended to say Tasmiyah subvocally before starting the recitation of Al-Fatihah when offering Salah. In addition to taking a slight pause between Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and the recitation of Du`a'-ul-Istiftah (opening

supplication when starting the Prayer)

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and also between the end of the recitation and Ruku` (bowing). Whoever adopts this view is right and gets double reward, and whoever does not adopt it, gets one reward in case he was a Mujtahid (a scholar qualified to exercise juristic effort to infer expert legal rulings) who sought the truth but made a mistake. Salah of both of these people behind each other is permissible. There is flexibility in this matter, so it is not permissible to argue or quarrel regarding it.

Second: It is unlawful for men to shave their beards because the Prophet (peace be upon him) orders men to let their beards grow and trim their moustaches. This is also against Fitrah (natural disposition).

Third: A soothsayer is a person who claims to know the Ghayb (Unseen) or what is in the inner-selves. Most of them practice astrology or use Jinn who eavesdrop. Some of these people practice sand-reading, cup-reading and palm-reading claiming that this enables them to know the Ghayb. They are Kafirs (disbelievers) because this means that they claim to share one of Allah's Attributes, and for disbelieving in the saying of Allah (Exalted be He): ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ And: ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿ And Allah's words: ﴾And with Him are the keys of the Ghaib (all that is hidden), none knows them but He.﴿

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Whoever consults and believes a soothsayer is a Kafir. It was related by Abu Dawud on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Anyone who resorts to a soothsayer and believes in what they say has disbelieved in what was revealed to Muhammad.﴿ (peace be upon him). It is also related by the four compilers of Hadith (Abu Dawud, Ibn Majah, Al-Tirmidhy and Al-Nasa'y) and by Al-Hakim who declared it Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) on the authority of Abu Hurayrah (may Allah pleased with him) that the Prophet (peace be upon him) said: ﴾Anyone who resorts to a diviner or a soothsayer and believes in what they say has disbelieved in what was revealed to Muhammad.﴿ (peace be upon him). In addition to numerous other Hadith declaring soothsayers, fortunetellers and whoever believes in them as Kafir. It is not permissible to perform Salah behind them and it is void, and anyone who performs Salah behind any of them, should ask Allah for forgiveness and repeat the Salah.

Fourth: Guardians should direct their family members to all that is good for them regarding their religion and worldly affairs. They should teach them the morals of Islam because they are considered their responsibility. The Messenger of Allah (peace be upon him) said: ﴾All of you are guardians and responsible for your subjects...﴿

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Imams and scholars are role models for people. Neglecting their family affairs encourages others to be negligent and exceed all limits and manners of religion. Such Imams and scholars do not guide or educate their families, and as a result their wives and daughters go out without being appropriately covered. The ruling on performing Salah behind such people is the same as the ruling on performing

Salah behind a Fasiq (someone openly and flagrantly violating Islamic law) like those who shave their beards. It is a sound Salah according to the preponderant opinion of the scholars.

Fifth: Reciting the following Ayah, ﴾Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him).﴿ and narrating the Hadith which warns people against speaking during the Khutbah and ordering people to listen to the Khutbah before it even starts, is an act of Bid`ah (rejected innovation in religion). Reciting the Qur'an and saying Dhikr collectively on Friday before the Imam comes, calling two Adhans and saying some invocations collectively before the time of the actual Adhan called at Jumu`ah Prayer due time are all forms of Bid`ah which have spread in Muslim countries and many scholars do not warn people against them. All of the similar practices are Bid`ah and are against what Allah allows. We ask Allah to keep us safe and to help Ahl-ul-Sunnah (those who adhere to the Sunnah) to disapprove of these innovations, so that Muslims may return to the right path of the Prophet (peace be upon him) and his Rightly-Guided Caliphs (may Allah be pleased with them). We ask Allah to reward you for denying these Bid`ahs and others and may Allah keep you steadfast

on the truth and help you support the Sunnah and resist Bid`ah, for He (Glorified be He) is the One Who answers the supplications.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fourth question from Fatwa No. 6496

Q 4: Some people advise those who have no children to buy a goat, for example. They suggest the color of the animal e.g. black, etc., and say: Tie it at home for such and such period. They claim that the reason they do not have children is a female Jinny (a creature created from fire) called: "Al-Tabi`ah". They claim that the presence of a goat at home will prevent that female Jinny from entering the house and by doing that, pregnancy will take place. What is the ruling on this?

A: It is not permissible to do this. It is a type of soothsaying. Indeed, it is a baseless practice to which there is no proof to support it; it is but a lie and fabrication.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question from Fatwa no. (6899):

Q3: Is it permissible to pray behind a learned person who claims knowledge of the Ghayb (the Unseen) by means of sand-reading? Is it permissible to eat from the meat of the animals they sacrifice or to shake hands with them?

A: Anyone who claims knowledge of the Ghayb, be it through sand-reading, reading in a certain book, astrology, or seeking the help of the Jinn and the like is considered a soothsayer. It is authentically narrated that the Messenger of Allah (peace be upon him) said, (Anyone who resorts to a soothsayer and believes in what they say has disbelieved in what was revealed to Muhammad.) (peace be upon him) Therefore, it is impermissible to eat from the meat of animals that they sacrifice, to consult them, to accompany them or to shake hands with them. However, it is your duty to guide, advise, and tell them that claiming knowledge of the Ghayb is Kufr (disbelief in Allah) which could take them outside the fold of Islam; may Allah guide them to perform Tawbah (repentance to Allah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 10774

Q: In Pakistan, there is a Shaykh who is apparently righteous, but Allah knows best. This Shaykh says that he knows righteous Jinn (creatures created from fire) and speaks to them through a person

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who suffered from epilepsy and then recovered. They exorcise the Jinn from epileptic people. The Shaykh says that he has a prison in which he imprisons the guilty Jinn through the help of righteous Jinn. He claims that they do not help him with worldly activities and that he is certified to teach Arabs, and that whoever wishes to learn how to deal with Jinn, should learn the following Adhkar (forms of Allah's Remembrance): 'I believe in Allah, the Ever-Great and disbelieve in Jibt (superstition) and Taghut (false gods) and grasp the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower'. A person should say this seven times immediately after Salah (Prayer) and before moving from their place. Then before going to bed, the person should cup his hands together and blow over them while reciting Al-Salah Al-Ibrahimiyyah (the second half of Tashahud i.e. invoking Allah's peace upon the Prophet), Surah Al-Kafirun, Surah Al-Ikhlas, Surah Al-Nas, the first five Ayahs (Qur'anic verses) of Surah Al-Baqarh, and Al-Salah Al-Ibrahimiyyah, and then rub his hands against his body. He should repeat this practice for 41 days. If the person makes a mistake, they should repeat it all over again until the 41 days are over. Upon completion, a person should go to the Shaykh who nominates a group of ten males and ten females from Jinn to stay in the person's company. He calls this group of Jinn from Makkah. The person neither sees this group nor hears their voices, but they follow his orders. However, they do not obey him in doing worldly activities like bringing or lifting something or the like. Jinn only protect him from other evil Jinn and if there is someone suffering from epilepsy, they arrest the evil Jinn possessing him. The Shaykh also says that if any of the imprisoned Jinn professes Islam, he sends them with the group of good Jinn to Makkah. If the Jinn are faithful, they are allowed to enter Makkah but if they are liars, they are denied entry, because

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there are angels at the doors of Makkah who prevent the unbelieving Jinn from entering it. What is the detailed opinion of Your eminence on this? What is the ruling on marrying a female Jinny (a creature created from fire)? Does the Ayah (Qur'anic verse): (then marry (other) women of your choice) refer to human women in particular? As Allah also calls the male Jinn "men", so the meaning applies to them. By the same token, would the word 'women' be applied to both humans and Jinn? May Allah reward you with the best!

A: After examining the question, the answer of the Committee is as follows: The man you have mentioned is a diviner and soothsayer. The Messenger of Allah (peace be upon him) forbade Muslims to go to, ask, or believe them even if they claim righteous behavior and devotion. It is a duty

to advise such people and warn them against their acts and to make Tawbah (repentance to Allah). People should also be warned against going to, asking, or believing these diviners. According to the Prophet (peace be upon him), ❪ Whoever resorts to a diviner and asks him about anything, his Salahs (Prayers) will not be accepted for forty nights. ❫ (Related by Muslim in his Sahih 'authentic' Book of Hadith). He (peace be upon him) also says: ❪Whoever resorts to a diviner or a soothsayer and believes in what he says, they disbelieve in what was revealed to Muhammad (peace be upon him).❫ (Related by the Four Compilers of Hadith [Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah] and Al-Hakim who said: 'It is a Sahih report according to the conditions of Al-Bukhari and Muslim'). Moreover, the Prophet (peace be upon him) is quoted by `Imran to have said: ❪He is not of us: The one who sees omens or has omens seen for him; predicts or has the future predicted for him; performs magic or has magic performed for him, and the one who resorts to a diviner

and believes in what he says, then he disbelieves in what was revealed to Muhammad (peace be upon him).❫ (Related by Al-Bazzar with a good Sanad 'chain of narrators').

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question from Fatwa No. 8705

Q 3: We know a man who treats sick people using a method called the Arab medicine. I will relate to you what happened to me with him: I went to him when I was ill. He took me to a dark room and started to recite some Ayahs (Qur'anic verses) and mention the names of some righteous people. After that I heard the sound of a huge bird inside the room. I heard the sound of its wings without seeing it. Then, I heard a low voice calling my name and greeting me. I did not see anything but I felt a touch on my back during the examination and felt the pains of my severe disease. Then the same voice said to me, 'Keep remembering Allah and invoke Allah's blessings upon Prophet Muhammad (peace be upon him).' After the examination, the voice said to me, 'You suffer from such-and-such and I do not have its cure. You should consult the public health physician and stay at the hospital.' Then I went to the hospital and stayed

there and recovered by Allah's Will. This man has a vast experience in magic. There are some husbands who cannot consummate their marriage. Going to this man, he brings out some spells and throws them in front of the spellbound people who recover afterwards by Allah's Will.

The question in this regard is: Is going to this man considered an act of Shirk (associating others in worship with Allah), taking into consideration that he does not take money for this?

A: This man is a soothsayer and diviner, and the Prophet (peace be upon him) forbade Muslims from going to, consulting, or believing diviners. Muslim narrated in his Sahih (authentic) Book of Hadith that the Prophet (peace be upon him) said: ﴾Whoever visits a diviner and asks him about anything, their Salahs (Prayers) extending to forty nights will not be accepted.﴿ Also it is authentically reported that the Prophet (peace be upon him) said: ﴾Whoever visits a diviner and believes in what he says, they disbelieve in what was revealed to Muhammad (peace be upon him).﴿ There are numerous Hadiths to this effect.

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The fourth question of Fatwa no. 8924

Q: When a baby is born, the father calls one of the shaykhs to foretell the newborn's future through sings of zodiac and consult on its name. If a suggested name suits the baby's future, the shaykh will be silent, otherwise he will ask for it to be changed, and it often happens that people here end up with multiple names. It is authentically related that the Prophet (peace be upon him) ordered some offensive names to be changed; if a name is not offensive, is it permissible to change it?

A: Firstly: It is not permissible to foretell the future; it is regarded a type of soothsaying. It is also not permissible to change a name if it does not suit predictions, as this involves believing in soothsaying and what soothsayers do.

Secondly: It is permissible to change offensive names, following the example of the Prophet (peace be upon him). There is also no harm in changing them even if they are not offensive, if it is not connected with its suitability for a child's future or any other similar reason, provided that it does not lead to the loss of anyone's rights.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa No. 1779

Q: What is the ruling on a person who seeks help from Jinn (creatures created from fire) to know the Ghayb (the unseen), by means of Darb Al-Mandal (magic mirror - a sort of magical performance), for example?

What is the ruling on hypnosis through which the hypnotist possess power over the hypnotized and have the ability to dominate them and make them abandon a forbidden act, cure them from a psychological disturbance, or make them carry out theirs (the hypnotist) orders?

What is the ruling on saying "By the rank of so and so..."? Is this a sort of an oath or not? Please, advise us!

The Committee gave the following answers: Firstly: knowledge of Ghayb is attributed only to Allah (Exalted be He). None of His creation, whether Jinn or human, knows Ghayb except for what He reveals to whomever He wills from among His Angels or Messengers. Allah (Exalted be He) says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ Allah (Exalted be He) also says about His Prophet Sulayman (Solomon, peace be upon him) and the Jinn subjugated to him: ﴾Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.﴿ Allah (Exalted be He) says: ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿

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It is authentically reported that Al-Nawwas ibn Sam`an (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ﴾When Allah wishes to reveal something, He speaks out the Wahy (Revelation) and the heavens begin to shake, or he said: a strong tremor fearing Allah (may He be Glorified and Exalted). When the inhabitants in the heavens hear this, they get shocked and make Sujud (Prostration). Jibril (Gabriel, peace be upon him) is the first one who raises his head and Allah reveals to him what He wishes. He passes the angels. When he passes one heaven, the angels living in it say, "O Gibril, what does Our Lord say?" He replies, "He said the truth and He is the Most High, the Most Great." All the angels say the same as Jibril until he conveys the revelation to where Allah (may He be Glorified and Exalted) has ordered him.﴿ In the Sahih (authentic) book of Hadith, it is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾When Allah decrees an order in the heaven, the angels flutter their wings indicating complete surrender to His saying, which sounds like chains being dragged on rock and the sound reaches them. ﴾So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The

truth. And He is the Most High, the Most Great.") Then the stealthy listeners (devils) hear this order, and these stealthy listeners are like this, one over the other." Sufyan (a sub-narrator) demonstrated this by holding his hand upright and separating his fingers. A stealthy listener hears a word which he conveys to that which is below him and the second conveys it to that which is below him until the last of them conveys it to a wizard or foreteller.

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Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to this word a hundred lies. The people will then say: 'Did not he (i.e. wizard) tell such-and-such a thing on such-and-such date?' Thus, that wizard is said to have told the truth because of the statement which was heard from the heavens.)

Accordingly, it is impermissible to seek help from the Jinn or any other creature to know unseen matters, whether by making Du`a' (supplication) and drawing closer to them, by means of Darb Al-Mandal, or by any other means. These acts entail Shirk (associating others in worship with Allah) because they are acts of `Ibadah (worship). Allah has informed His servants to devote `Ibadah to none but Him, saying: (You (Alone) we worship, and You (Alone) we ask for help (for each and everything).) It is authentically reported that the Prophet (peace be upon him) said to Ibn `Abbas : (If you beg, beg Allah Alone; and if you need assistance, make Du`a' to Allah Alone for help.)

Secondly: Hypnosis is a type of soothsaying through which the hypnotist seeks the help of Jinn and makes him (the Jinn) overpower the hypnotized person and talk through him. The Jinn gives the hypnotized person power to do certain actions only if he accepts to obey the hypnotist and is truthful with him in return for mutual benefits. Accordingly, Jinn causes the hypnotized person to obey the hypnotist regarding any actions or information required from him. Hence, it is impermissible to use hypnosis as a means to find the place of a stolen or lost object, for example, to cure a sick person or to do anything else

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through the hypnotized person. In fact, these acts entail Shirk because of what has been already mentioned and because it is a sort of resorting to someone other than Allah to know matters beyond the ordinary ones which Allah has permitted for His creation.

Thirdly: Saying "by the rank of so and so" can either be an oath, meaning: "I swear by the rank of so and so upon you," or a sort of Tawassul (supplicating to Allah through a means) by a person or by his rank. In both cases, this saying is impermissible. In the first case, it is impermissible to swear by a person upon another person. Accordingly, it is absolutely impermissible to swear by a person upon Allah (Exalted be He). In fact, the Prophet (peace be upon him) said that swearing by anyone other than Allah is an act of Shirk. He said: (He who swears by anyone besides Allah has committed an act of Shirk.) (Related by Ahmad, Abu Dawud, Al-Tirmidhi, and Al-Hakim who declared it as Sahih). It is impermissible in the second case because the Sahabah (Companions of the Prophet, may Allah be pleased with them) did not perform Tawassul by the Prophet (peace be upon him) or by his rank, whether during his lifetime or after his death. They were fully aware of his great status and rank and the most knowledgeable about the Shair`ah (Islamic law). They faced a lot of difficulties during the lifetime of the Prophet (peace be upon him) and even after his death. However, they resorted to Allah and made Du`a' to none but Him to relieve their distresses. If Tawassul by the Prophet (peace be upon him) or his rank was permissible, he (peace be upon him) would have taught it to his Sahabah because he left nothing that may bring a person closer to Allah but ordered people to do it and guided people to it.

Moreover, the Sahabah (may Allah be pleased with them) would have performed it since they were keen on acting according what had been made lawful for them, especially at the times of distress. Hence, since there is no proof of the Prophet's permission and guidance to such an act or the Sahabah's observance of it, then this denotes that it is impermissible. It is proven that the Sahabah (may Allah be pleased with them) used to perform Tawassul to Allah by requesting the Prophet (peace be upon him) to make Du`a' to his Lord. This happened during his lifetime in the occasion of making Du`a' for Istisqa' (requesting rain) and at other occasions. When the Prophet (peace be upon him) died, `Umar (may Allah be pleased with him) went out to Salat-ul-Istisqa' (Prayer for rain) and said: ﴾O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah ! Bless us with rain." And so it would rain.﴿ He meant to ask Al-`Abbas to make Du`a' to His Lord. He did not mean to make Tawassul by the rank of Al-`Abbas because the rank of the Prophet (peace be upon him) is greater than his uncle's and remains the same even after his death. Hence, if `Umar had intended Tawassul, he would have performed it by the rank of the Prophet (peace be upon him) instead of his uncle's; an act which did not happen. Furthermore, Tawassul by the rank of the Prophets and pious people is a means leading to Shirk as has been proven practically in real life. Thus, this act is impermissible in order to block the means leading to Shirk and to protect the sacredness of Tawhid (monotheism).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 10176

Q: I am a Muslim woman. I am an orphan as my father and mother died a long time ago. I am 31 years old. I act upon the commands of Allah and the commands of the Messenger of Allah (peace be upon him) as much as I can. I have lived with my maternal grandmother since I was born and until now. My problem is that my grandmother is a diviner or a soothsayer. She slaughters animals for people other than Allah and keeps the blood of these animals. Allah knows what she uses it for. She asks people to bring chickens in order to take their feathers. She inflames incense and puts the scales of fish and other reptiles in them. Moreover, she believes that dead people can bring benefit or cause harm. She earns her living doing this. At the time, I was not able to differentiate between what is lawful and what is unlawful. I tried to stay away from what is unlawful including receiving and welcoming those who come to visit her. But this was in vain as I know what Allah says in His Glorious Book and what is reported from the Messenger (peace be upon him) in this regard. Not only women deal with her but men as well. All my relatives believe her and are afraid to talk to her as she becomes angry with them. They said to me: "She is like your mother and she has the same rights of obedience as your parents do. Moreover, she is a very old woman and she will not live for longer than a few years." I abstained from helping her with the housework and from eating with her fearing that I may be helping her with her work. Lately, I have not been talking to her or even greeting her. I know that a person is not allowed to greet Kafirs (disbelievers). I read in one book that a person is not allowed to help these people even by giving them a piece of paper or a cup of water.

Some of my relatives and sisters in Islam said to me: "If she gives you anything, take it and then you can throw it in the garbage and if she gives you money, take it and give it as charity." The house where I live belongs to my grandmother and she has the right to permit anyone to visit her even those who are not Mahrams (spouse or unmarriageable relatives). She says to me: "I will not forgive you and I will call you to account before Allah on the Day of Resurrection." There is no other house to live in as there are no Mahrams who fear Allah. No Muslim man has proposed to marry me as I have a dark skin and I have become old. I would like to know what I should do.

1- What is the ruling on behaving in such a way with my grandmother with regard to the housework, talking and eating with her?

2- Does she have the same rights as my parents or not, as I fear Allah's punishment in this regard?

3- Should I sever my ties with my aunts and relatives as they believe her in all that she does, though they know that this is prohibited and I have told them so? Moreover, they perform Salah, but they are Mushriks (those who associate others with Allah in worship) as they go to diviners and to the graves of Awliya' (pious people).

4- Is it permissible to eat from the animals slaughtered by men who do so for the sake of this woman if the meat is lawful?

5- Is it permissible to eat from the animal slaughtered by a Mushik who believes that Awliya' can bring benefit or cause harm and those who commit Bid`ah (rejected innovation in religion)?

6- What is the ruling on eating from the food of those who receive sustenance from my grandmother?

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7- Can I accept the presents she gives me for the sake of the Hadith of Asma' when she accepted the present of her mother even though she was not Muslim?

8- Is it permissible to marry a man who performs Salah (Prayer) but is considered a Mushrik (one who associates others with Allah in worship) for the reasons mentioned above?

9- Can anyone of my guardians who do not perform Salah be my Waliy (a legally accountable person acting for a woman seeking marriage) or not? What should I do if there is no Islamic judiciary?

Firstly: It is not permissible to work in fortunetelling and soothsaying due to the Hadiths reported in this regard.

Secondly: You are not allowed to help your grandmother in doing unlawful things but you can help her with things where there is no disobedience to Allah. Allah (Exalted be He) says concerning parents who are Kafirs: ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly﴿

Thirdly: It is not permissible to slaughter animals for anyone or anything other than Allah as it is Shirk (associating others in worship with Allah) and one is not allowed to eat from an animal slaughtered by one of the Mushriks.

Fourth: You are allowed to visit your relatives in order to advise them to abstain from doing unlawful things as making Du`a' to Awliya' and the like.

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Fifth: It is not permissible to eat food that was illegally gained or to accept presents from this person.

Sixth: It is not permissible for a Muslim woman to marry a Mushrik or whomever does not perform Salah. The marriage contract in this case would be invalid.

Seventh: The marriage contract of a Muslim woman is held by her Muslim Waliy. If there is no Muslim Waliy, then the legal Judge will shoulder this responsibility.

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Fatwa no. 2948

Q: Is it permissible for a fortuneteller or a soothsayer to lead people in congregational Salah (Prayer)? What is the ruling on offering Salah behind an immoral fortuneteller who claims knowledge of Ghayb (the Unseen)? There is a group of scholars in South Africa who are fortunetellers, who deceive millions of ignorant Muslims and cheat them out of their money by sorcery, soothsaying, writing talismans and using the Jinn (creatures created from fire). Some Indians and Pakistanis have some strands of hair which they claim belong to the Prophet (peace be upon him) which they use to deceive the people.

They sell this hair in the district of Lance for 30 or 100 pounds. Is this permissible? We denounce this practice, so please advise.

A: A fortuneteller or a soothsayer who claims knowledge of the Ghayb through divining, calling upon the Jinn, and the like is considered a Kafir (disbeliever), as Allah states (what means), ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ (Surah Al-Naml, 27: 65). Allah also states, ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿ (Surah Al-Jinn, 72: 26-27). He also states, ﴾Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).﴿ (Surah Luqman, 31-34).

The Prophet (peace be upon him) clarified this when he said, ﴾Whoever goes to a fortuneteller and asks him about any matter, his Salah (prayer) will not be accepted for forty nights..﴿ Narrated by Muslim in his Sahih (authentic) Book of Hadith. He (peace be upon him) also stated, ﴾Whoever goes to a soothsayer and believes in what he says, has disbelieved in what was revealed to Muhammad.﴿ Narrated by Abu Dawud. He (peace be upon him) also stated, ﴾Whoever goes to a soothsayer or a fortuneteller

and believes in what he says, has disbelieved in what was revealed to Muhammad.﴿ Narrated by the four Compilers of Hadith and Al-Hakim. He said, "It is Sahih (authentic) according to their conditions." He (peace be upon him) also stated, ﴾Not of us (i.e. the Muslims): the one who sees omens or has omens seen for him; predicts the future or has the future predicted for him; performs magic or has magic performed for him. And whoever goes to a soothsayer and believes what he says, has disbelieved in what was revealed to Muhammad.﴿ Narrated by Al-Bazzar with a good Isnad (chain of narration).

Thus, it is impermissible for those who are aware of the wickedness of such people to offer Salah

behind them; their Salah behind them is invalid.

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The Third Question from Fatwa no. (3686):

Q3: Is it permissible to perform the Funeral Prayer for a soothsayer or a foreteller when they die, if they used to perform Salah (Prayer)?

A: If a soothsayer or a foreteller dies while known to be in that same state,

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and they are still involved in knowledge of the Ghayb (Unseen), it is not permissible to perform the Funeral Prayer for them, even if they performedSalah regularly. Their involvement in knowledge of the Ghayb is major Kufr (disbelief), which renders Salah and other acts of `Ibadah (worship) null and void.

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The first question from Fatwa no. (433):

Q1: What is the ruling on Tandhir (Invoking Jinn and devils against someone to do him harm) like saying, "Take so-and-so" or "Harm them"? What is the ruling on someone who does that? I heard someone say that whoever seeks the help of the Jinn, their Salah (Prayer) and Sawm (Fast) will not be accepted. In addition, when they die, funeral prayer should not be offered for them, their funeral should not be followed and they should not be buried in the Muslim graveyards.

A: Seeking the help of the Jinn and turning to them to fulfill someone's needs, such as asking them to harm or benefit a person, is an act of Shirk (associating others in worship with Allah). It is a kind of mutual benefiting between Jinn and mankind; the Jinn fulfill the human's needs and in return they get the human's veneration, trust, and reliance. Allah (Exalted be He) says, ﴾And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliyâ' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."﴿ ﴾And thus We do make the Zâlimûn (polytheists and wrong-doers) Auliyâ' (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.﴿

Allah (Exalted be He) also says, ﴾'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.﴿ Therefore, seeking the help of the Jinn to harm others or asking for their protection against another's evil are all acts of Shirk. Whoever does so, their Salah and Sawm will be nullified; for Allah (Exalted be He) says, ﴾If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.﴿ Anyone who is known for doing so, funeral prayer should not be offered for them, their funeral should not be followed and they should not be buried in the Muslim graveyards.

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\`Abdullah ibn Sulayman Ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify

Fatwa no. (10802):

Q: Please be notified that I live in Zambia where there is a Muslim claiming to use

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the Jinn. People visit him seeking treatment from their diseases by (the power of) the Jinn, is this permissible?

When I come to tell people that this is impermissible, they get angry with me. So, I hope that your Eminence would kindly answer me as soon as possible.

A: It is not permissible for this man to use Jinn. It is also not permissible for people to go to him and follow his ways whether to seek treatment or to fulfill their needs. Instead, they may resort to permissible methods of treatment such as visiting doctors and taking permissible medication. This is sufficient for them and free from the augury of soothsayers. It is authentically reported from the Messenger of Allah (peace be upon him) that he said: ﴾Anyone who visits a diviner and asks him about anything, his Salah (prayer) will not be accepted for forty nights.﴿ Related by Muslim in his Sahih (authentic book of Hadith). The four compilers of Sunan Books of Hadith along with Al-Hakim - who judged the Hadith as being authentic - narrated that the Prophet (peace be upon him) said, ﴾If anyone resorts to a diviner and believes in what he says, then he has disbelieved in what is revealed to Muhammad.﴿ This man along with his Jinn companions are considered to be soothsayers and diviners. Therefore, it is not permissible to ask or believe them.

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(Part No. 1; Page No. 605)

The First Question from Fatwa no. (1955):

Q: There was a disagreement between two people over a religious matter. One of them said that they had heard that it is not a problem if someone goes to see a doctor to treat their illness, and if they are prescribed an ointment, a syrup, cauterization, or Hijamah (cupping), they can use any one of these. They claimed that these things can be used, even if they are prescribed by a sorcerer as long as the treatment is Mubah (permissible), because deeds are judged by intentions.

The other person disagreed, as they believed that consulting those who are knowledgeable in sorcery and trickery was nothing other than Kufr (disbelief) or a means of nullifying one's good deeds, regardless of whether the treatment prescribed is Mubah or not, because the Prophet (peace be upon him) said, ﴾Anyone who resorts to a soothsayer or a diviner and believes what they say has disbelieved in what was revealed to Muhammad.﴿ **They maintained that if someone who is ill consults a soothsayer - even if they do not believe what they say - their Salah (Prayer) will not be accepted for forty days, and this means that their good deeds will also not be accepted for forty days. We urgently need a Fatwa from you to resolve this problem.**

A: Going to soothsayers and diviners and the like, and seeking their help is not permissible, and believing in what they say is an even greater sin, as the Prophet (peace be upon him) said, ﴾Anyone who visits a diviner and asks them about anything, their Salah (Prayer) will not be accepted for forty nights.﴿ Related by Muslim. It is also authentically related from the Prophet (peace be upon him) in "Sahih Muslim" on the authority of Mu`awiyah ibn Al-Hakam Al-Sulamy that he (peace be upon him) forbade going to soothsayers. It is also narrated by the compilers of the Sunan (Hadith compilations classified by jurisprudential themes) and Al-Hakim that

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the Prophet (peace be upon him) said, ﴾Anyone who resorts to a soothsayer and believes what they say has disbelieved in what was revealed to Muhammad.﴿ There are many other Hadith in this regard also.

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Fifteenth question from Fatwa No. 5953

Q 15: Some people claim that they treat the insane, establish the ties of intimacy or cause separation between spouses. It is said that they invoke Allah for the barren to provide them with offspring. They have a lot of superstitions but their actions and beliefs are free from Shirk (associating others in worship with Allah). What is the ruling on them and on the people who go to them? Could you please answer me! May Allah guide you and help us benefit from your knowledge!

A: It is not permissible to go to soothsayers, fortune-tellers, and sorcerers, ask them about unseen matter, or believe in what they say.

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It is also impermissible to act according to their opinions because it is authentically reported that the Prophet (peace be upon him) prohibited going to them or believing them.

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Thirtieth question from Fatwa No 6505

Q 30: Sometimes we lose a sum of money or gold in the house and we think it has been stolen. We go to someone called "Al-Mukhbir" i.e. the soothsayer, and explain to him what has happened. He gives us glad tidings. Sometimes, what we lost is returned and sometimes it is not. What is the ruling on going to such people?

A: It is not permissible to go to him because he is a soothsayer. It is authentically reported that the Prophet (peace be upon him) prohibited going to soothsayers and their like to ask them anything or believe in them.

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The Nineteenth Question from Fatwa no. (6914):

Q19: In your answer to my previous question no. 30, in Fatwa no. 6505, dated 19/12/1403 AH., p. 4, you stated that going to foretellers is not permissible because they are sorcerers.

I wanted to mention that the people we go to are known for their adherence to the teachings of Islam. They do not recite anything except the Qur'an and Hadith in these matters, such as those I mentioned in my question. So what is the ruling on consulting them?

A: Simply reciting the Qur'an and Hadith will not show them where a lost item is or bring it back. Anyone who consults someone who claims to know where lost items are, just by reading Qur'an and Hadith is consulting a swindling soothsayer, even if they claim to be righteous and adhering to the Din (religion). They may make an outward show of reciting the Qur'an and Hadith to mislead and deceive, but inwardly they are soothsayers and diviners.

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(Part No. 1; Page No. 609)

Fatwa No. 7173

Q: I live in a village where most of the villagers seek healing from the soothsayers who treat them by talismans, scattered letters, and some vegetarian recipes which if they are mixed, would cause a very rotten smell. They also use something called "Hujbah" where a sick person has to remain hidden for more than 40 days in a black chamber and no one is allowed to visit him. They ask people to slaughter specific offerings such as a black goat or a black ox. Most, if not all of them, believe that soothsayers are aware of those who mention bad things about them and will punish them with sickness and insanity.

They trace back the causes of some diseases to the revenge of the soothsayer. I want to tell your eminence that the issue of their confidence towards the soothsayers is unquestionable; it is fruitless to argue with them in this blind attachment.

Now, is it permissible for me to accept the invitation of these villagers and eat the meat they offer in ceremonies such as feasts and marriage ceremonies? Likewise, am I permitted to share their food and assemblies? Do the acts mentioned drive them out of Islam or they are excused for their ignorance of the rulings of religion?

A: Firstly: If this is the case, they are Kafirs (disbelievers) and whoever goes to them seeking recovery believing in their soothsaying is a Kafir (disbeliever) as well. **Secondly:** It is not permissible to accept the invitation of these people or to eat the meat of the animals they slaughter in feasts, marriage ceremonies, and the like, for they are Kafirs, and thus their slaughtered animals cannot be eaten until

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they sincerely make Tawbah (repentance to Allah).

Thirdly: It is impermissible to associate with them except to guide, advise, explain the evil of soothsaying, and warn them against going to soothsayers and believing in them.

Finally, in light of your account, it appears that both the soothsayers and those who come to and believe them are considered out of the fold of Islam, due to the evil acts you mentioned about them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 7766

Question on visiting soothsayers.

A: It is prohibited to go to soothsayers for the sake of treatment and the like even if someone believes that the cure is from Allah Alone and visiting soothsayers is only a means. This is proved by explicit and authentic evidence reported in this regard.

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(Part No. 1; Page No. 611)

The Second, Third, Fourth, Fifth, and Seventh Questions from Fatwa no. (8071):

Q2: There is a woman here who performs all the obligatory acts of `Ibadah (worship) and also the supererogatory acts, such as Qiyam-ul-Layl (standing for optional Prayer at night), Salat-ul-Duha (supererogatory Prayer after sunrise), and fasting three days of every month. However, she goes to an Arabic woman doctor for treatment of her psychological illnesses. Is it permissible for her to go to that woman? What advice would you give her?

Q3: If this woman, who regularly performs the acts of `Ibadah, dies in this condition, what effect will going to this woman have on her deeds?

Q4: Many people come to ask a woman called: "The Absent One," about matters taking place far away from her. For example, a man goes to her in her village and asks whether his pregnant daughter, who lives in another country, has delivered yet. The woman always gives a decisive answer, whether yes or no, and never says "Allah knows best." Is it permissible to ask her questions such as this? Please advise us.

A2, 3, 4: It is Haram (prohibited) to go to soothsayers and to believe them. Accordingly, it is not permissible to visit this woman, who claims to know the Ghayb (Unseen), because she is a Kafir (disbeliever). It is not permissible to visit, ask questions of, or believe, this woman or other similar people, whether they practice medicine or not. The Prophet (peace be upon him) said, ﴾Anyone who visits a diviner and asks him about anything, their Salah (Prayer) will not be accepted for forty nights.﴿ Recorded by Muslim.

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The Prophet (peace be upon him) also said, ﴾Anyone who resorts to a soothsayer and believes in what they say has disbelieved in what was revealed to Muhammad.﴿ (peace be upon him).

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Q 5: If it happens that a patient seeks treatment from such a woman or one of those who claim to practice ancient medicine, they deem that the patient, whether cured or not, has no choice except to continue treatment with them. They decide the mode of treatment for him; they might even prevent him from seeking treatment with somebody else. If he goes without consulting them, they think they can influence him, and they threaten him with diseases or insanity. The patient may submit to their command out of fear of their doing harm to him. Do they have the influence they claim to have? Please advise, may Allah reward you.

A: No one can harm or benefit anybody except by the Will of Allah. Ibn 'Abbas (may Allah be pleased with them) narrated that the Prophet (peace be upon him) stated, (Learn that if all the people were to gather together to benefit you in some way, they would not benefit you except in something that Allah has decreed for you, and if they were to gather together to harm you in some way, they would not harm you except in something that Allah has decreed for you. The pens have been lifted and the pages have dried.) Narrated by Al-Tirmidhy who classed it as Hadith Hasan Sahih: Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish); Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

It was previously mentioned that it is impermissible to seek treatment from the likes of such a woman, or to ask them, or believe them.

They should be denounced and reported to the rulers so that they will be punished accordingly. It is impermissible to protect or defend them, as they are extremely dangerous and deceitful to the Muslims.

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Q7: If a person tried to leave them (soothsayers), they might prevent him. So, is it permissible to give them money to avoid them? And if one is able to do without their medications and magic acts, is it permissible to salute them or should they be deserted all together?

A: Firstly: It is forbidden to give them money in return for their evil acts they do when one visits them. Yet, there is no harm in giving them money to ward off their evil.

Secondly: It is not permissible to salute them as long as they are practicing their magic acts unless they quit them and repent. Rather, they should be deserted and the matter should be referred to the responsible court, authority and emirate to prescribe the proper punishment upon them, such as killing or whatever stipulated.

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Fatwa no. 7997

Q: Allah has willed for me to write this message in which I ask for your advice and clarification with regard to an illness called epilepsy. My mother suffers from this disease. She was possessed at first by Jinn (creatures created from fire). We brought her an Imam who was able to exorcise her. Then she suffered from epilepsy for a week. Whenever we brought the Imam, she would be well. But when he left, she would return to the same suffering. Then she recovered and led a stable life for a period of time. It was not long before she suffered possession again by a female Jinny (a creature created from fire). She suffered for about the same period of time. We brought the Imam once again and he expelled the evil spirit. Then, she suffered again. We brought another Imam who exorcised her again. This continued for a period of time, whenever she would suffer, we would bring someone to treat her. Once, my mother asked me to bring the Imam who treated her the first time. This man said that he was told by the female Jinny that the room is filled with Jinn, so we moved her to another room. Unfortunately, she remained in the same condition. Then, she asked me to take her to some tombs. I did so but she remained in the same state. We took her to one of the merchants and he gave her some amulets and drugs. He asked her to wear some of the amulets, put the rest in some water before she washes her body therewith, and to take the drugs.

There are still some Jinn in the room. I would like to know if doing this is correct or if it contradicts Shari`ah (Islamic law). Please guide me to the truth.

A: Firstly: It is not permissible to consult soothsayers and fortune-tellers. The Prophet (peace be upon him) said: ﴾Anyone who visits a diviner and asks him about anything, his Salahs (Prayers) are not accepted for forty nights.﴿ (Related by Imam Muslim in his Sahih 'authentic' Book of Hadith). The Prophet (peace be upon him) said: ﴾If one wears an amulet, Allah will not accomplish his affairs for him and if one wears a cowrie shell, Allah will not protect him.﴿ In another narration ﴾Whoever wears an amulet commits an act of Shirk 'associating others in worship with Allah'.﴿

Secondly: The proper opinion is that wearing amulets is impermissible.

Thirdly: Visiting graves to seek the blessings of those who are buried there is prohibited. Believing that dead people can bring benefit, cause harm, cure a diseased or insane person or anything similar is tantamount to Al-Kufr-ul-Akbar (major form of disbelief). We advise you to treat your mother through Shar`y (Islamically lawful) Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and lawful drugs.

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(Part No. 1; Page No. 616)

Fatwa no. 9548

Q: What is the ruling on a person who removes magic spells using numbers such as: 21, 31, 137, 121, 25; he looks at these numbers in a way which he claims belong to Yunus (Jonah, peace be upon him)? It should be minded that this man does not know how to undo magic. He claims he can conjure spirits, which enables him to know the zodiac of the person before him and whether he has been bewitched. If not, he says to him, "Your zodiac is zero" after having taken the name of the bewitched person and his mother's as well. Is this practice permissible and attributable to Yunus (peace be upon him), or is it against the Qur'an and the Sunnah and have not been reported from the Salaf (righteous predecessors)? What is the ruling on a person who goes to those who claim to remove spells using this way and believes in its validity? Please reply with evidence.

A: If the case is as you have mentioned, such a person is a soothsayer. There is no evidence that this method is attributed to Yunus (peace be upon him). This is not Islamically sanctioned and one should not consult these people, rather they must be denounced, as the Prophet (peace be upon him) stated, ❪Whoever goes to a diviner and asks him about any matter, his Salah (prayer) will not be accepted for forty nights.❫ Narrated by Muslim in his Sahih (authentic) Book of Hadith. The Prophet (peace be upon him) also stated ❪Whoever goes to a soothsayer or a diviner and believes what he says, has disbelieved in what was revealed to Muhammad.❫ Narrated by Imam Ahmad and the Four Compilers of Hadith with a Sahih (authentic) Isnad (chain of narration).

The Prophet (peace be upon him) also stated ❪Anyone who acquires any knowledge of astrology has acquired a branch of magic.

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❫ Narrated by Abu Dawud from Ibn 'Abbas with a Sahih Isnad.

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The First Question from Fatwa no. (9807):

Q1: What is the ruling on sending a piece of clothing or a shirt to those who claim knowledge of the Ghayb (Unseen) to use in determining an ailment and prescribing suitable treatment?

A: It is Haram (prohibited) to consult those who claim knowledge of the Ghayb. It is not permissible to send to them a piece of clothing, a shirt, or anything else. It is also Haram to believe what they say, according to the Sahih (authentic) Hadith that have been reported from the Prophet (peace be upon him) in this regard.

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The First Question from Fatwa no. (10626):

Q1: Some people in our village go to a doctor for treatment. They ask him about the cause of their illnesses and he tells them that they were caused by this or that. Is this Shirk (associating others in worship with Allah)?

Please enlighten us and may Allah enlighten you!

A: Consulting a doctor who treats patients with Arabic medicine is permissible, unless that person is a soothsayer, who claims to know the Ghayb (Unseen) or seeks help from the Jinn. If this is the case, it is not permissible to go to see him or seek his treatment.

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Fatwa No. 10627

A: On the eighth of Dhul-Hijjah 1403 AH, I got married to my maternal cousin. On the first day of Ramadan 1405 AH, Allah blessed me with a boy whom I called Musa. In Sha`ban, 1406 AH my wife miscarried a fetus after the third month.

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In Rabi` Al-Awwal, 1407 AH, Allah caused my son Musa to die. After my son Musa died, my maternal aunt, who is also my mother-in-law, came to me and said that she had gone to a man who has "knowledge of the book." That man told my maternal aunt that a female devil is to blame for the death of my children, prompted by her envy and grudge of my wife. He further alleged that he could get rid of this female devil.

I did not listen to what she said. Last year, on the third day of Sha`ban, 1407 AH, Allah blessed me with a daughter whom I called Masturah, but Allah caused her to die the day she was born. My maternal aunt came again and blamed me for not going to the man she had mentioned before. She, along with my father, insisted that I should go to him. I asked them to wait a little, so that perhaps Allah would guide me to something better. Praise be to Allah, I finally decided to write this letter to you, in the hope that Allah will enable you to advise us on this matter, knowing that it is causing me constant anguish.

A: You have done well by refusing to go with your maternal aunt – your mother-in-law – to a man who claims to have "knowledge of the book," because he is a sorcerer. You have also done well by asking the people of knowledge for the right answer. You should recite Ruqyah (reciting Qur'an and saying supplications seeking healing) prescribed in Islam for yourself, your wife and the children with whom you have been blessed. Recite

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Al-Fatihah over each of them, and Al-Mu`awidhat Al-Thalath (Surahs Al-Ikhlas, Al-Falaq, and Al-Nas). After each recitation, you should blow into your palms and pass them over the face and the front of the body. You should then recite this Du`a' (supplication), ﴾O Allah! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.﴿

We also advise you to read the following books: Al-Adhkar Al-Nawawiyyah by Imam Al-Nawawy, Al-Kalim Al-Tayyib by Ibn Taymiyyah, and Al-Wabil Al-Sayyib by Ibn Al-Qayyim, for they contain many beneficial Dhikrs (forms of Remembrance of Allah) and Shar`y (Islamically lawful) wordings of Ruqyah.

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Fatwa No. 10648

Q: How can we combine between the following two Hadiths:

1- (Whoever visits a fortuneteller (`Arraf), asks him about anything, and believes in their words, their Salah (Prayer) shall not be accepted for forty days.) **(Related by Muslim in his Sahih (authentic) Book of Hadith).**

2- (Whoever visits a fortuneteller believing his saying has indeed disbelieved in the revelation sent down to Muhammad) **(Related by Abu Dawud) .**

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Apparently, the first Hadith does not indicate the Kufr (disbelief) of those who visit fortunetellers while the other states their Kufr.

A: There is no conflict between the two Hadiths. As for the Hadith, (Whoever visits a fortuneteller or a soothsayer believing his saying has indeed disbelieved in the revelation sent down to Muhammad) It refers to those who ask soothsayers believing that they know the Ghayb (the Unseen), they are Kafirs, for they oppose the Qur'an as Allah says: (Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh")

As for the Hadith, (Whoever visits a fortuneteller (`Arraf) and asks him about anything, their Salah shall not be accepted for forty days.) (Related by Muslim). This narration does not contain the phrase: "and believes in their words".

This means that those who go to fortunetellers to ask them anything, their Salah shall not be accepted for forty nights but in case that they also believe them, they are Kafirs.

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(4) Astrology

The Sixth Question from Fatwa no. (3543):

Q6: What is the ruling on those who predict the future by the stars? For example, if someone says: "If this star is in this position, there will be heavy rain."

A: Making predictions according to the positions of stars, as explained in the question, is not permissible. If it is believed that this has an effect on the falling of rain, this is Shirk (associating others in worship with Allah) and Kufr (disbelief). But if it is believed that the One who has the effective power is Allah Alone, but He made the rain fall due to the position of the star, this is Haram (prohibited), as it is not permissible for a Muslim to either metaphorically or literally attribute characteristics of Allah to a subjugated being. This is based on the general statement of the Prophet (peace be upon him), (My Ummah (nation) has four (characteristics) belonging to Jahiliyyah (pre-Islamic time of ignorance) that they have not abandoned: pride in their lineage, vilifying other peoples' lineages, seeking rain through the stars, and wailing for the dead.)

Recorded by Muslim in his Sahih [Book of Authentic Hadith]. The Prophet (peace be upon him) also said to his Sahabah (Companions) one rainy morning: ("Do you know what your Lord said?" They replied, "Allah and His Messenger know best." He (peace be upon him) said, "He said: 'Some of My Servants entered the morning as believers and some as unbelievers. Those who said, 'Our rainfall was due to the Blessing and Mercy of Allah,' are believers in Me and disbelievers in the stars; and those who said, 'Our rainfall was due to this and that (star) disbelieved in Me and affirmed their belief in the stars.'") Agreed upon by Al-Bukhary and Muslim on the authority of Zayd ibn Khalid Al-Juhany (may Allah be pleased with him).

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First question from Fatwa No. 10806

Q 1: Can fortunetellers tell the truth? Are they capable of knowing anything of the Ghayb (unseen)? Can magic affect a person?

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A: Fortunetellers do not know the Ghayb. In fact, fortunetelling primarily depends on guessing and lying. It is, thus, prohibited, because Allah (Exalted be He) says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ He also says: ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes)﴿ There are other Ayahs (Qur'anic verses) and Hadiths supporting this. Regarding magic, it may be a sort of false illusion, as Allah (Glorified be He) says in the story of Prophet Musa (Moses, peace be upon him) and Fir`aun (pharoah) : ﴾their sticks, by their magic, appeared to him as though they moved fast.﴿ Magic may affect a person and harm them by the predestined will of Allah. Allah (Glorified be He) says about sorcerers in Surah Al-Baqarah: ﴾And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave.﴿

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Ninth question from Fatwa No. 3377

Q 9: What is the ransom that someone should offer if they happened to have talked to a stone when they were young and unaware of what is right or wrong; how could a stone hear people! What should they do after growing up and knowing the gravity of their actions? They hope for Allah's Forgiveness and Pardon and do not want to visit soothsayers and fortunetellers or prepare a meal for a stone that doesn't even have a mouth to eat.

A: Speaking, making Du`a' (supplication), or whispering to a stone is an act of Shirk (associating others in worship with Allah). Also offering a sacrifice or food to a stone is an act of Shirk. Going to the diviners and soothsayers and believing what they say about the Ghayb (the Unseen) is an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah). A person who does any of this should give it up immediately and make Tawbah (repentance to Allah, may He be Praised). They should have sincere belief in Tawhid (Oneness of Allah) and should not make Du`a' to or seek help from anyone other than Allah. They should hope for good from no one but Allah and believe that there is no refuge from Allah except in Him. They should regret all their past sins, so that Allah will forgive them all minor and major sins including Kufr (disbelief). Then, if after their Tawbah, they show strong faith and do good deeds, Allah will substitute their sins with good deeds, as Allah (Exalted be He) says at the end of Surah Al-Furqan, about the qualities of His good servants: ﴿And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴾ ﴿The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴾ ﴿Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴾

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(5) Science of arithmetic and astronomy

Third question from Fatwa No. 1591

Q 3: How can we integrate Din (religion) and science when it comes to issues that appear to be contradictory to one another? For example, we know through Din that stars were created for three reasons; beautification of the sky, missiles aimed at devils, and guiding signs. But in geography we read that they are a set of celestial bodies that have a special system in their rotation and what we see blazing and falling at night are meteors and shooting stars that exit from a certain gravitation to the gravity of the earth. Therefore, they burn and fall. The falling speed of these shooting stars is 45 miles per second.

A: It is only Allah, the All-Knower; the All-Wise, Who revealed the Glorious Qur'an and the Shari`ah (Islamic law) to His Prophet Muhammad (peace be upon him). He created the heavens and the earth and created everything and subdued it to achieve the purpose for which it was created. He knows what He gives of special characteristics and unknown things. Therefore, there is no contradiction between what Allah tells us or legislates and what He has created for His servants. All these things are compatible with each other. In other words, what Allah says is compatible with scientific facts.

In case that someone thinks that what Allah says in the Qur'an or what His Prophet (peace be upon him) says in the authentically reported Sunnah (whatever is reported from the Prophet) contradicts reality, this is because they lack understanding and knowledge of natural sciences and Shari`ah texts. What is revealed in the Qur'an concerning stars is an example of this. Allah (Glorified be He) says: ﴾Verily We have adorned the near heaven with the stars (for beauty).﴿ ﴾And to guard against every rebellious devil.﴿ ﴾They cannot listen to the higher group (angels) for they are pelted from every side.﴿ ﴾Outcast, and theirs is a constant (or painful) torment.﴿ ﴾Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.﴿ , ﴾And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayâtîn (devils), and have prepared for them the torment of the blazing Fire.﴿ , ﴾And indeed, We have put the big stars in the heaven and We beautified it for the beholders.﴿ ﴾And We have guarded it (near heaven) from every outcast Shaitân (devil).﴿ ﴾Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.﴿ , ﴾It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Ayât (proofs, evidence, verses, lessons, signs, Revelations, etc.) for people who know.﴿ , and His saying: ﴾And landmarks (signposts during the day) and by the stars (during the night), they (mankind) guide themselves.﴿ The reports mentioned in the authentically reported Sunnah are compatible with the meaning of the texts of the Qur'an.

Whoever studies these texts will find that they are clear in pointing out some of the characteristics and benefits of the stars.

Nothing in these texts confines the characteristics or benefits of stars to the three things mentioned above. There is nothing that denotes that meteors are confined to shooting stars by which devils are shot especially those who eavesdrop. There is no mention of other meteors whether in confirmation or negation. Whoever studies the Arabic language and knows the styles and tools thereof used for the sake of confinement can discern these styles.

If natural sciences say that there are stones and celestial bodies scattered in space, that these bodies form groups and every group falls in the range of the gravity of a certain planet, that in case these stones deviate from the range of the gravity of a certain planet and approach the gravity of another planet; they quickly fall and the friction between the surface of this meteor and other objects generates a firing flame and that this phenomena is called a shooting star. This does not contradict the texts of Islamic Shari'ah that only inform us about shooting devils with meteors of these stars. It is possible that this phenomena springs from these two things. Natural sciences do not confine meteors to what falls from planets. Moreover, there is no confinement in Shari'ah texts for meteors to what falls from planets for the sake of stoning devils.

As for the falling stars that were mentioned by the questioner, they are considered falling stars by geographers when they fall to the surface of the earth.

They do not burn or turn into ashes. Therefore, they are not a type of flaming fire. They are falling stars. The questioner should be sure of his information and understand the affairs of his Din and that of the world. May Allah be merciful with someone who evaluate themselves rightly and do not deal with issues that are higher than their level.

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Fatwa No. 3421

Q 1: What is the ruling on relying on a calendar to determine the beginning of Ramadan?

Q 2: If the calendar shows that Sha`ban is twenty nine days, then on the twenty-ninth of Sha`ban it gets cloudy and rain falls to a degree that we cannot sight the new moon of Ramadan and we don't hear anything about it, should people begin fasting or not?

Q 3: The Messenger of Allah (peace be upon him) said: (We are an unlettered Ummah 'nation'; we do not write or calculate.) What is meant by this Hadith?

Q 4: The Messenger of Allah said that whoever believes what the soothsayer says is a disbeliever in what was revealed to Muhammad (peace be upon him), and Shaykh Abu Bakr Al-Jaza'iry explained that the sorcerer is someone who foretells

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the unknown future. So what is the ruling on the calendar which determines the whole year, day by day?

Q 5: The Messenger said that we should complete the month of Sha`ban thirty days when we are unable to sight the new moon of Ramadan. Should we follow that method or the calendar?

Q 6: What is the difference between the stars and the calendar as far as Tawhid (belief in the Oneness of Allah) is concerned?

Q 7: The Qur'an forbids following Taghut (false gods), then what is the ruling on the makers of calendars?

A 4: Firstly: The Council of Senior Scholars in the Kingdom of Saudi Arabia have previously discussed the question of sighting the new moon by means of calculations, and issued a decree, which reads the following: The Council of Senior Scholars considered the matter of depending upon calculations in sighting the new moon, and all the relevant evidence from the Qur'an and the Sunnah (whatever is reported from the Prophet). They reviewed the opinions of scholars in this regard, and a decision has been unanimously made pertaining to discarding the calculations of the movements of the stars in confirming the sighting of the new moon when it comes to religious issues. The Prophet (peace be upon him) said: (Start Sawm 'Fast' on seeing it 'the new moon of Ramadan', and give up Sawm on seeing it 'the new moon of Shawwal'.) He (peace be upon him) also said: (Do not begin Sawm

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until you sight it 'the new moon of Ramadan', and do not end Sawm until you see it 'the new moon of Shawwal'.) etc.

Secondly: If the twenty ninth night of Sha`ban, according to the legal sighting, was not clear, then it is not permissible to begin Sawm the next day (the thirtieth of Sha`ban), whether it becomes cloudy by the sunset of the twenty-ninth or not, based on the two Hadiths mentioned above as well as the

Prophet's saying: ﴾If the sky is overcast (and you cannot see it), complete thirty days of Sha`ban.﴿ There is also the statement of `Ammar ibn Yasir (may Allah be pleased with him): ﴾Whoever fasts the Day of Doubt (the day after the twenty-ninth of Shawwal) has disobeyed Abul-Qasim (Muhammad, peace be upon him).﴿

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Thirdly: The meaning of the Prophet's saying: ﴾We are an unlettered Ummah ; we neither write, nor know accounts.﴿ was made clear by the Prophet himself at the end of this Hadith, as he said: ﴾The month is like this and this (i.e. sometimes of twenty nine days and sometimes of thirty days).﴿ (Related by Al-Bukhari).

Fourthly: Mathematics and the study of the movements of the stars have nothing to do with soothsaying; it is not Haram (prohibited) to learn them. However, it is not permissible to rely on them in deciding on religious matters, such as Sawm , Hajj (Pilgrimage) and the like. This is not like astrology which is forbidden to pursue, and which Shaykh-ul-Islam Ahmad ibn Taymiyyah (may Allah be merciful with him) defined as the study of the positions and aspects of celestial bodies in the belief that they have an influence on the course of natural earthly occurrences. Al-Khattaby (may Allah be merciful with him) said that the study of the stars becomes forbidden when it comes to astrologers who claim knowledge of the future creations and incidents, such as the exact times of wind blowing, rainfall, price changes, and other similar matters which, they claim, can be predicted by knowing the movements of planets in their orbits, their gathering, and separation. They assume that planets have control upon the lower and hidden worlds, and that is tantamount to claiming knowledge of the Ghayb (the Unseen) which is only known by Allah.

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Fifthly: It has been mentioned above that calculations are by no means a kind of soothsaying, and that it is permissible to pursue it. Accordingly, people who apply calculations are not considered as Taghut. However, it is not right to claim that a month, whose beginning has been legally confirmed, is not due according to their calculations, or vice versa. To sum up, the opinions of those who apply calculations should not be considered in religious matters.

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First and second questions from Fatwa No. 4667

Q 1: We have read what was published by Al-Madinah Newspaper, issue No. 5402 in 4/1402 A.H. that there will be a full lunar eclipse next Saturday. It will start from 8:30 PM and the partial eclipse ends on Sunday at 12:38 PM. The moon comes out from the penumbra of the earth at 1:37 AM. The phenomenon happened exactly as the Newspaper mentioned.

A: The times of lunar and solar eclipses are known through calculation of the planets movements by which we can know whether it is full or partial. There is nothing strange regarding this because it is not of the Ghayb (the Unseen) matters

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for everyone but it is not known by those who do not have the knowledge of calculating the planets movements. It is not considered a matter of Ghayb for those who have the knowledge of this science because they can figure it out through regular causes known through the study of this science. It does not contradict the fact that lunar and solar eclipses are signs of Allah by which He frightens His servants to go back to their Lord and obey Him.

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Q 2: The meteorological observatories say that the weather during the coming twenty four hours is expected to be sunny, cloudy, or accompanied by thunder storms. It might rain here or there, and there will be southern or northern winds, and so on.

A: Predicting weather conditions or forecasting winds, storms, clouds, or rainfall in some places is based upon knowledge of the universal laws of Allah. Those who are experienced in these laws make educated guesses through scientific theories and experiments, and so they only predict, informing us about what they expect; by way of guessing, not knowledge. At times they prove correct, and other times they prove wrong.

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(6) Conjuration

Fatwa no. 2161

Q: Among us are some members of a dervish order; one of them is a relative of ours. He is an illiterate man, not gifted by any agility or wit, but he drank a sip of water from the hands of the head of this order to be able to perform charlatan tricks and sorcery before the people. He can strike his stomach with every cutting weapon such as daggers, swords, pieces of wood, bullets, etc. He is neither a practicing Muslim, nor does he perform the obligatory acts of worship enjoined by Allah such as Salah (Prayer), Sawm (Fasting) and others.

Please clarify the opinion of Islam regarding this matter. What is the secret of his ability to strike himself in this manner? Please reply in writing, as this phenomenon takes place in our country and in other Arab and Muslim countries as well.

A: Allah sent Muhammad (peace be upon him) as the Final Messenger, on the authority of Qur'anic texts and Ijma' (scholarly consensus), as Allah says (what means), ﴿Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.﴾ (Surah Al-Ahzab, 33: 40). Hadiths were reported from the Messenger of Allah (peace be upon him) by a significant number of trustworthy narrators to show that he is the Last of Prophets; and Muslims have unanimously agreed to this.

Awliya' (supporters) are of two types: Awliya' of Allah, and Awliya' of Satan. Allah (may He be praised and Exalted) has explained in His Book and the Sunnah of His Messenger (peace be upon him) that He has Awliya' from among mankind, and that Satan also has his Awliya'. Thus, Allah distinguishes between those who serve and support Him and those who serve and support Satan, saying (what means): ﴿No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.﴾ ﴿Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).﴾ ﴿For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success.﴾ (Surah Yunus, 10: 62-64). Allah also states, ﴿Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ (supporters and helpers) are Tâghût [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (See V.2:81,82)﴾ (Surah Al-Baqarah, 2: 257). It is mentioned in the

Sahih (authentic) Hadith narrated by Al-Bukhari and others, from Abu Hurayrah (may Allah be pleased with him) from the Prophet (peace be upon him) that he stated, ﴾Allah says: "Whoever antagonizes a Waliy (sing. of Awliya') of Mine has challenged Me to fight - or I have declared war against him."﴿ The Prophet (peace be upon him) informed that if anyone declares hostility to the Awliya' of Allah, he thus declares hostility and a fighting challenge against Allah. Allah also mentions the Awliya' of Satan when He states: ﴾So when you want to recite the Qur'ân, seek refuge with Allâh from Shaitân (Satan), the outcast (the cursed one).﴿ ﴾Verily! He has no power over those who believe and put their trust only in their Lord (Allâh).﴿ ﴾His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allâh i.e. those who are Mushrikûn i.e. polytheists. See Verse 6:121).﴿ (Surah Al-Nahl, 16: 98-100). Allah also says: ﴾And whoever takes Shaitân (Satan) as a Walî (protector or helper) instead of Allâh, has surely suffered a manifest loss.﴿ (Surah Al-Nisa', 4: 119).

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Allah also says: ﴾Verily, We made the Shayâtin (devils) Auliyâ' (protectors and helpers) for those who believe not.﴿ ﴾And when they commit a Fâhishah (evil deed, going round the Ka'bah in naked state, and every kind of unlawful sexual intercourse), they say: "We found our fathers doing it"﴿ until Allah's saying: ﴾surely they took the Shayâtîn (devils) as Auliyâ' (protectors and helpers) instead of Allâh, and think that they are guided.﴿ (Surah Al-A'raf, 7: 27-30). Allah also says: ﴾And certainly, the Shayâtîn (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making Al-Maitah (a dead animal) legal by eating it], then you would indeed be Mushrikûn (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allâh is polytheism].﴿ (Surah Al-An'am, 6: 121). Allah relates the statement of the Prophet Ibrahim (Abraham, peace be upon him) who said: ﴾"O my father! Verily I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of Shaitân (Satan) (in the Hell-fire)." [Tafsir Al-Qurtubî]﴿ (Surah Maryam, 19: 45). Allah also says: ﴾O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them﴿ until Allah's saying: ﴾Verily, You, only You, are the All-Mighty, the All-Wise."﴿ (Surah Al-Mumtahanah, 60: 1-5).

It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from 'Amr Ibn Al-'As (may Allah be pleased with him) that he heard the Messenger of Allah (peace be upon him) say publicly, not in secret: ﴾Behold! The family of so-and-so (referring to one group among his relatives) are not of my Awliya' (supporters). Verily, my Wali (Protector, Supporter, and Helper) is Allah and the righteous believers.﴿

Thus, the difference between the Awliya' of the All-Merciful and the Awliya' of Satan is:

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The Awliya' of the All-Merciful are the Allah-fearing, pious believers, as Allah states: ﴾No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.﴿ ﴾Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).﴿ (Surah Yunus, 10: 62-63); whereas the latter are those who show hostility towards Allah and do not obey His Law.

Indeed, the best Awliya' of Allah are His Messengers; Allah has manifested miracles and performed Karamahs (wonders) through His Messengers. Allah may also bring about Karamahs at the hands of His Awliya'; whereas the astounding feats performed by the Awliya' of Satan are diabolical practices. The Shaykh of Islam Ibn Taymiyyah (may Allah have mercy on him) said, "Linguistically speaking a Mu'jizah (miracle) refers to anything extraordinary, as defined by the precedent Imams like Imam Ahmad Ibn Hanbal and others who call it a sign, yet many of the latter Imams differentiate between them in terms of wording, attributing a Mu'jizah (miracle) to a Prophet and a Karamah (wonder) to a Waliy. However, both of them signify something extraordinary."

Given this, the person in question is of the Awliya' of Satan, and his mentioned acts are satanic and deception wrought on people's eyes. These acts are nothing real; they are illusions and deception wrought on people by the help of the devils.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Eleventh question from Fatwa No. 8844

Q 11: A Muslim Arab doctor visited frequently by many people to whom he says: "You should know that recovery is up to Allah Alone and I am just a reason leading to recovery." He prescribes permissible medicines to them and some leaves to be soaked in water then drunk or an ointment to be applied. But I was against one of his prescriptions, as he told someone to put a piece of paper inside the skin of a donkey then to use it as an amulet to be protected from the affliction of Um Al-Sibyan (a female Jinny 'a creature created from fire'). What is your view on this? It should be noted that the piece of paper is hung only during the period of pregnancy then removed.

A: Firstly: It is not permissible to go to this man you mentioned because he is a charlatan. **Second:** It is not permissible to obey him with regard to what he said to the man i.e., to take a piece a paper then put it inside the skin of a donkey or so claiming that it protects from the affliction of Um Al-Sibyan, regardless of the period required. This is an act of Shirk (associating others in worship with Allah), as the man thinks that placing this piece of paper inside the skin of a donkey will protect him from the disease mentioned. Indeed, it is Allah (Glorified and Exalted be He) Alone Who cures diseases. Moreover, the Prophet (peace be upon him) prohibited using amulets when he said: ﴾Whoever wears an amulet commits an act of Shirk.﴿ Also he (peace be upon him) said about it:

﴾If one ties an amulet, Allah will not accomplish his affairs for him and if one ties a cowrie shell, Allah will not protect him.﴿ .

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The First Question from Fatwa no. (10683):

Q1: There are many followers of Sufi Tariqahs (orders) these days who perform questionable acts, such as hitting the sick with Al-Shish (a thin iron stick) to cure them, eating glass, and piercing themselves with daggers. What is the legal ruling on these acts, bearing in mind that they claim to be Allah's Awliya' (pious people) and consider such acts as Karamahs (extraordinary events performed by a pious people)?

A: These acts are charlatanry or magic, and are used as means to deceive people; they are therefore Haram (prohibited). It is obligatory on those in authority, whether they are scholars or rulers, to renounce and put an end to these things. These odd activities are not Karamahs produced by Allah (Exalted be He) through his believing Awliya' to honor them, nor are they indications of the righteousness of those who produce them. This is because the Awliya' of Allah are those who have Iman (Faith) and Taqwa (fear of Allah as He should be feared) and are known for their obedience to Allah and His Messenger. As Allah (Glorified be He) says: ﴿No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.﴾ ﴿Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).﴾

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (10538):

Q: My father is suffering from a chronic disease, we tried very hard to treat him but it was in vain. When doctors failed to treat him, the family resorted to some charlatans seeking a treatment. I refused and did not let them continue on this track, for I am sure that it is forbidden. I warned them that this is Haram (prohibited), but they did not consider my warnings. They argued that I know nothing about the matter and that those charlatans are righteous people. They believe that this is religiously lawful. In fact, it was only when I was informed of the way they treat the patient when I became really against their acts. I know that their acts are baseless. Some of their ways are as follows:

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One of them asked my family to bring my father's headdress. Bringing it to him, he described the disease of my father without examining him. Another charlatan also says on seeing the patient: "O So and So! You have a good horoscope" exactly in this manner. A third one orders the family of the patient to slaughter a black sheep, collect some of its hooves or horns then put them inside the slain sheep and place it in an isolated area where no one can see or reach it. The charlatan also stipulates that the slaughtered animal should be kept out of sight, claiming that the influence of the treatment will be ineffective if anyone sees the slaughtered animal specified for treatment. There are many other acts that some people believe. Therefore, I am sending my question hoping that you will clarify the ruling on this matter. I hope that Allah, the Most High, the All-Powerful renders us of those who hear the word (Good advice) and follow the best thereof. And Allah is the grantor of success.

A: It is Haram (prohibited) to go to charlatans for treatment. The ways of treatment you mentioned are charlatanic and superstitious. Their only aim is to unjustly seize people's money. You did well by disapproving of those who wanted to treat your father through charlatanry, and you fulfilled your duty of guiding and advising them. There are several authentic Hadith from the Prophet (peace be upon him)

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forbidding resorting to, consulting, and believing charlatans.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10544

Q: What is the phenomenon of conjuration, which is belief in the possibility of conjuring the spirit of a dead person through a medium? What is the attitude of Islam toward this phenomenon? Is it a true phenomenon? Please support your answer with Ayahs, Hadiths or authentic narrations.

A: This phenomenon is the known practice of using a Jinni (creature created from fire) and conjuring it by means of invocations and charms practiced by a conjurer. It is a kind of charlatanry and witchcraft, which is Islamically forbidden because it often involves Shirk (associating others with Allah in His Divinity or worship), lying, pretension of knowing the Ghayb (the Unseen) and other evils. Allah (Exalted be He) says: ﴾And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.﴿ He (Glorified be He) also says: ﴾"O you assembly of jinn! Many did you mislead of men," and their Auliyâ' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."﴿ ﴾And thus We do make the Zâlimûn (polytheists and wrong-doers) Awliyâ' (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.﴿

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Al-Bukhari related in his Sahih (authentic) Book of Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾When Allah decrees a matter in the heaven, the angels beat their wings in complete submission to His Words, making a sound like chains being dragged on a smooth rock; it (the order) includes them all: ﴾So much so that when fear is banished from their (angels') hearts, they (angels) say, 'What is it that your Lord has said?' They say, 'The truth. And He is the Most High, the Most Great.﴿ Then the stealthy listeners (devils) hear this, and these stealthy listeners are like this, one above the other (Sufyan - a sub-narrator - demonstrated with his hand, holding it vertically with the fingers outspread). A stealthy listener hears a word which he conveys to that which is below him and the second conveys it to that which is below him, and so on until it is cast on the tongue of a wizard or foreteller. Sometimes a burning flame may strike him before he can convey it, and sometimes he may convey it before the flame strikes him. Then he (the wizard or foreteller) adds to that word a hundred lies. The people then say, 'Did he (the wizard or foreteller) not tell that on such and such a day, such and such would happen?' Thus, he is believed because of that word which was overheard from the heaven.﴿

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Fatwa no. (5965):

Q: I read in some of the books written by Shaykh Al-Islam about talking to the dead. He said that it is Satan who comes out of the grave and talks to those who have come to him, and some other related things. Does the story of Mutarrif, which was mentioned by Ibn Al-Qayyim, belong to this category? Is there limit for talking to the dead, if in fact it is Satan who responds?

A: The souls of the dead approaching their graves on Thursday night or Friday morning, recognizing those who visit or pass them and greet them more clearly than at other times, and meeting of the living with the dead on this day are all matters that belong to the Ghayb (Unseen), which is known exclusively by Allah and therefore can only be known about through a revelation from Him to one of his prophets. Information about this has not been confirmed in a Hadith from the Prophet (peace be upon him), as far as we know. It is not sufficient to rely on dreams to learn more about this, as they are not always correct, therefore talking about them or relying on them is tantamount to conjecture over the Ghayb.

Secondly: What you read in "Zad Al-Ma`ad" by Ibn Al-Qayyim (may Allah be merciful with him) in this regard is based on what was narrated by Abu Bakr `Abdullah ibn Muhammad ibn `Ubayd ibn Abu Al-Dunia in his book "Al-Qubur (Graves)" in the chapter on: "The dead knowing about visits from the living." This includes Hadith, Athar (narrations from the Companions), and dreams that have not been authenticated. What follows is a critique of them.

Ibn Abu Al-Dunia said, "I was told by Muhammad ibn `Awn that he was told by

Yahya ibn Yaman that he was told by `Abdullah ibn Sam`an that he was told by Zayd ibn Aslam on the authority of `A'ishah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) said, (No man visits the grave of his brother and sits by him without his brother enjoying his company and responding to him (his greetings) until he rises.)

In the Sanad (chain of narrators) of this Hadith there is Yahya ibn Yaman, about whom Ibn Hajar said in "Al-Taqrib," "Yahya ibn Yaman Al-`Ijly Al-Kufy is a faithful worshipper who makes many mistakes, but he changed." In its Sanad there is also `Abdullah ibn Ziyad ibn Sulayman ibn Sam`an Al-Makhzumy Al-Madany about whom Ibn Hajar said in "Al-Taqrib," "He is a Matruk (a narrator whose Hadith transmission was disregarded as being unreliable). He is also accused by Abu Dawud and others of telling lies."

Ibn Abu Al-Dunia further said, "I was told by Muhammad ibn Qudamah Al-Jawhary that he was told by Ma`n ibn `Isa Al-Qazzaz that he was informed by Hisham ibn Sa`d that he was told by Zayd ibn Aslam on the authority of Abu Hurayrah (may Allah be pleased with him) that he said, (When a man passes the grave of his brother whom he knew and greets him, he (the deceased) will return the greeting and know him. If he passes the grave of someone he did not know and greets him, he will return the greeting.)

In the Sanad of this Hadith there is Muhammad ibn Qudamah Al-Jawhary Al-Ansary Abu Ja`far Al-Baghdady about whom Ibn Hajar said in 'Al-Taqrib,' 'He is lenient.' In its Sanad there is also Hisham ibn Sa`d Al-Madany Abu `Abbad or Abu Sa`d Al-Qurashy, who is judged as Da`if (weak) by Yahya ibn Ma`in and Al-Nasa'y. Harb said, 'He did not satisfy Ahmad.' He is mentioned by Ibn `Abdul-Bar in the chapter: 'Those judged as Da`if among those who write Hadith.' Ibn Sa`d said, 'He narrated many Hadith Da`if and was a Shi`ah (Shi'ite).' Ibn Hajar

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stated in 'Al-Taqrib,' 'He is truthful but makes errors. He was accused of being a Shi`ah.'"

Ibn Abu Al-Dunia further reported, "I was told by Muhammad ibn Al-Husayn that he was told by Yahya ibn Bistam Al-Asghar that he was told by Masma` that he was told by a man from the family of `Asim Al-Jahdary that he said, "I saw `Asim Al-Jahdary in a dream, two years after his death. I said to him, 'Aren't you dead?' He said, 'I am.' I asked, 'Where are you?' He relied, 'By Allah! I am in one of the gardens of Paradise along with a group of my companions. We meet every Thursday night and Friday morning with Bakr ibn `Abdullah Al-Muzany to receive news about you.' I wondered, 'Is it your souls or your bodies that meet?' He answered, 'Impossible! The bodies have disintegrated; it is the souls that meet.' I then asked, 'Do you know that we visit you?' He said, 'Yes, we know about it on Thursday night, all of Friday, and Friday night until sunrise.' I asked, 'Why then and not all the other days?' He replied, 'Due to the merit and greatness of Friday'.""

In this Sanad there is an unknown narrator and also Yahya ibn Bistam, about whom Ibn Hajar said in "Lisan Al-Mizan," "Abu Hatim said that he was truthful." However, Ibn Hibban said that it was not lawful to narrate Hadith from him, as he was inviting people to Qadriyyah (a deviant sect that claims Allah has no power over His Creation and humans are independent of Him) and because his narration includes those who are Munkar (whose narrations conflict with authentic Hadith). Al-`Aqily said that he was one of the Da`if narrators. Abu Dawud said, "His Hadith is disregarded as being unreliable." Mu`tamir ibn Sulayman asked him, "Are you a follower of Qadriyyah?" He answered, "Yes."

However, even if the Sanad was authentic, it could not be accepted as evidence, because it is only the dream of a fallible person, and this cannot be used as evidence.

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Ibn Abu Al-Dunia further reported, "I was told by Khalid ibn Khidash that he was told by Ja`far ibn Sulayman on the authority of Abul-Tayyah that he said, 'Mutarrif would go out early in the morning, but if it was Friday he would go out at nightfall.' And he said, 'I heard Abul-Tayyah say, "I was informed that he was given a light on his whip. When he approached some graves one night, while riding his horse, he saw the occupants of the graves sitting on their graves. They said, 'This is Mutarrif, who comes (to visit us) on Friday.' He asked them, 'Do you know that it is Friday?' They replied, 'Yes! We even know what the birds say.' He said, 'What do they say?' They answered, 'They say: Peace, peace'.""

Khalid ibn Khidash is Abu Al-Haytham Al-Muhallaby. Their patron Al-Basry is judged by Ibn Hajar in "Al-Taqrib" as a truthful man who makes errors. Moreover, as this narration is about a dream, it cannot be taken as evidence to refute an established principle and the Sunnah (unchangeable law) of Allah, as the dead do not talk to the living and the living cannot hear the speech of the dead. The only exception to this would be as a miracle that was given to a prophet (peace be upon all of them). The dead also will not come out of their graves, until the Day of Resurrection. As Allah (Glorified be He) says: ﴾After that, surely, you will die.﴿ ﴾Then (again), surely, you will be resurrected on the Day of Resurrection.﴿

As for the dead returning a greeting, there is a Hadith Da`if that mentions this, which is quoted by

Shaykh Ibn `Abdul-Hady in "Al-Sarim Al-Manky." However, even if we verified the authenticity of the dream, it could not be taken as evidence

of the acceptability of what was mentioned by Ibn Al-Qayyim, as it has been narrated from a fallible person on the authority of an unknown narrator.

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(7) Modern Inventions

Fatwa No. 8979

Q: In light of the spread of the phenomenon of ground water prospecting and well digging in primitive ways relying on what they call "Al-Murzim" or "Al-Mosmi`" i.e. those who reveal the existence of wells in a particular place. If Al-Murzim or Al-Musmi` finds a good environment, they do not ascribe the knowledge of underground water passages to themselves but refer the matter to Allah's knowledge. If they find another environment, they indicate the underground streams of water, its paths, and colors of the earth layers which the digger will encounter and suchlike Ghayb (the Unseen) matters, which cannot be assigned to proficiency and experience. People are often fascinated by their sayings when they happen. Furthermore, I do not know anyone who does not rely on the statements of Al-Murzim or Al-Musmi` and their like. Indeed, this belief is firm in the hearts of the people and even in the minds of many intellectuals. Although soothsaying and fortunetelling have been rejected in the creedal books, many continue to believe that the prohibition does not apply to Al-Murzim or Al-Musmi` as they call them.

Therefore, we hope that your eminence will advise, guide, and clarify the ruling on this question with reference to those who die on this belief. Finally, what are the ways we can use other than Al-Musmi` or Al-Murzim and their likes?

A: If testing the earth is for discovering what is hidden in its depths by modern equipment and instruments based on experiments conducted on the layers of the earth and previous experience, it is not part of soothsaying or knowledge of Ghayb, but it is part of knowing the causes just as doctors diagnose the type of disease through modern medical equipments. Such cases are approved because they are in conformity with the laws of causality that Allah places in the universe.

Accordingly, the Muslim faith is free from danger on this point. However, if knowing the hidden treasures in the earth relies on mere suggestions independent from the cosmic reasons and scientific experiments, it is a kind of fabrication and fraud that sometimes comes true.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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First question from Fatwa No. 11137

Q 1: I have read in some books that Al-Kimya' i.e. chemistry; is a type of magic. Is this right? I also heard about a book written by Ibn Al-Qayyim, entitled:

Butlan Al-Kimya' Min Arba`ina Wajhan. I wonder if it is unlawful to conduct experiments at schools and universities to study the elements and materials since chemistry is said to be a type of magic. I have conducted some experiments at school and found no aspect of magic therein unlike the intervention of Jinn (creatures created from fire), use of talisman, etc. Please advice.

A: The science of chemistry taught to students at schools is totally different to the alchemy that is regarded as an unlawful practice by scholars. They consider alchemy a type of magic, warn people against, and cite religious evidences in support of its invalidity. They explained that it is a deceitful practice and falsehood used by some people claiming they can turn iron into gold and copper into silver to deceive people and take their money without any right. Chemistry taught at schools nowadays is the study of the analysis of materials and the elements composing them or changing elements into substances with different characteristics via interactions and equations. Chemistry is a real science and is different from alchemy which is all about deceit and falsehood. So chemistry is not a type of magic which the texts of the Qur'an and Sunnah (whatever is reported from the Prophet) prohibit and warn against.

May Allah grant us success! May peace and blessing be upon our Prophet Muhammad, his family, and Companions!

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Bad Omens

Fatwa no. 6335

Q: Dear Shaykh, kindly confirm the degree of authenticity or weakness of the Hadith reported from the Messenger of Allah (peace be upon him) which states, (Run away from the leper as you would run away from a lion.)

A: This is part of a Hadith narrated by Abu Hurayrah (may Allah be pleased with him) which reads, "The Messenger of Allah (peace be upon him) said: (There is no 'Adwa (contagion, disease transmission naturally by itself not by the Decree of Allah), nor is there any Tiyarah (evil omen), nor is there any Hamah (pre-Islamic superstitious belief that the bones of a dead person turn into an owl), nor is there Safar (the month of Safar was believed to bring bad luck during Jahiliyyah), and run away from the leper as you would run away from a lion.") Related by Al-Bukhari in his Sahih (authentic) Book of Hadith, Kitab Al-Tibb (Book of Medicine), under the chapter of "Leprosy".

It was also related by Ibn Hibban with the additional phrase "nor is there Naw' (i.e., a promising star bringing rain)". It was also related by Abu Nu'aym , Book of Medicine, in the Hadith of Al-A'raj, from Abu Hurayrah (may Allah be pleased with him) with the following wording: (Keep away from the leper as one keeps away from a lion.) It was also related by Ibn Khuzaymah in Kitab Al-Tawakkul (Putting Trust in Allah), from 'Aisha (may Allah be pleased with her) with the following wording: (There is no 'Adwa (contagion, disease transmission naturally by itself not by the Decree of Allah), and if you see a leper, run away from them as you would run away from a lion.) Muslim also related the same meaning in his Sahih Book of Hadith, under the last chapters of medicine, in the Hadith of 'Amr Ibn Al-Sharid from his father that he said, (There was in the delegation of Thaqif a leper, so the Prophet (peace be upon him) sent to him saying, "We have accepted your allegiance, so you may retrun.")

The best of what has been said in explanation of what is meant by the Prophet's words, "There is no 'Adwa (contagion)" is the statement of Al-Bayhaqi, followed by that of Ibn Al-Salah, Ibn Al-Qayyim, Ibn Rajab, Ibn Muflih and others, which explains that contagiousness is not to be understood as the people of Jahiliyyah (pre-Islamic time of ignorance) used to believe, i.e., attributing the effect to the thing itself rather than to Allah Who causes it to happen and that disease is transmitted naturally by

itself (not by the Will and Decree of Allah). However, Allah, by His Will, may make contact with the sick one of the causes of disease transmission; therefore, the Prophet (peace be upon him) said, ﴾Run away from the leper as you would run away from a lion.﴿ He also stated, ﴾"The sick should not be brought to the healthy (i.e., the owner of sick camels should not bring them near the healthy camels of another owner)."﴿ He informed us about plagues, ﴾"Whoever hears that it (plague) has spread in a land should not go there."﴿ As all this happens by the Decree and Predestination of Allah, the Exalted.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 10775

Q: We heard that some people believe that no one should marry or be circumcised in the month of Safar. We would like you to guide us to the truth according to Islamic Shari'ah (Islamic law). May Allah protect you!

A: What is mentioned with regard to the prohibition of marriage or circumcision during the month of Safar is superstition. Being superstitious of months, days, birds and similar animals is not permissible. Al-Bukhari and Muslim reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾There is no 'Adwa (contagion, disease transmission naturally by itself not by the Decree of Allah), nor is there any Tiyarah (evil omen), nor is there any Hamah (pre-Islamic superstitious belief that the bones of a dead person turn into an owl), nor is there Safar (the month of Safar was believed to bring bad luck during Jahiliyyah).﴿ Being superstitious about the month of Safar falls under forbidden pessimism that discourages from acting and is one of the acts of Jahiliyyah (pre-Islamic time of ignorance) that was annulled by Islam.

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(Part No. 1; Page No. 659)

Photography

(Part No. 1; Page No. 660)

Third question of Fatwa No. 260

Q 3: What is the ruling on Photographs taken for necessities or for decorative purposes?

A: Taking photographs of animate beings is Haram (prohibited), except for a necessity, such as photographs taken for identification cards or for passports, or taking photographs of criminals to facilitate arresting them in the case they commit crimes and run away, as well as other cases of necessity.

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Fatwa No. 1953

Q: I am the headmaster of one of the primary schools in the south of Shimran. My supervisor asked me to bring photographs of students who will be going on a journey prepared by the school and the Scouts.

(Part No. 1; Page No. 661)

He also asked me to bring other photographs in order to display them in the school. We know that angels do not enter houses that have pictures. I am responsible for this work so I ask other people to take these photos and I pay them from the money I receive from my supervisor for this purpose. I do not take photographs myself. Who does the sin fall upon in this regard?

A: There is no doubt that taking photographs of living creatures is prohibited and one of the major sins. A grievous punishment was dedicated for doing so in the texts of the Sunnah (whatever is reported from the Prophet). It likens man to Allah in His creation of beings. Moreover, it is an avenue that leads to temptation and an excuse for Shirk (associating others in worship with Allah) in many cases. The sin includes all those who take photographs, those who ask for it, those who make others do it and whoever is the cause for that. They are all cooperating on evil. Allah forbids that in His saying: ﴾but do not help one another in sin and transgression.﴿

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Third question from Fatwa No. 1978

Q 3: A debate arose between some brothers on photography and keeping photographs and the conclusion is still undetermined. So what is the ruling on photography and keeping photographs?

A: Taking photographs of living beings, be they humans or animals, and keeping these photos, is unlawful. In fact, it is one of the major sins, for there are authentically reported Hadiths about the terrible threat and severe torment that will befall photographers and those who keep photographs. Also because taking photographs is similar to imitating Allah in creating living beings and may be a means to Shirk (associating others in worship with Allah) like honoring the photographs of great figures and righteous people, or a means for temptation like photographs of beautiful women, actors, actresses, and semi-naked women.

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(Part No. 1; Page No. 663)

First question from Fatwa No. 2036

Q 1: What is the ruling on Photography in Islam?

A: The basis is that taking pictures of anything that has a soul such as humans and animals is forbidden whether the image is stereoscopic, drawn on paper, cloth, walls, or otherwise because of the following: 1- The prohibition of taking pictures is related in the authentic Hadiths where the doer is threatened with severe punishment. 2- It is common that such an action is a means of Shirk (associating others in worship with Allah) by standing before them, submitting, drawing near and revering them in a way that is not appropriate except for Allah (may He be Exalted.). 3- They are an imitation of the creation of Allah. 4- Some of them may be a Fitnah (temptation) such as the photographs of actresses, naked women, and those who are called "Beauty Queens" etc.

Some Hadiths indicate photograph prohibition and prove that they are a major sin: - Ibn `Umar (may Allah be pleased with them both) reported that the Messenger of Allah (peace be upon him) said: ﴿Those who make images will be punished on the Day of Resurrection and it will be said to them: Breathe a soul into what you have created.﴾ (Related by Bukhari and Muslim). - `Abdullah ibn Mas`ud (may Allah be pleased with him) reported that he heard Allah's Messenger (peace be upon him) saying: ﴿The people who will receive the severest punishment from Allah in the Day of Resurrection will be the picture makers.﴾

(Part No. 1; Page No. 664)

(Related by Bukhari and Muslim). - Abu Hurayrah (May Allah be pleased with him) reported that that he heard the Messenger of Allah (peace be upon him) saying: ﴿Allah (Exalted be He) has said: 'Who can be more unjust than he who tries to create the like of My creatures? Let them (i.e. I challenge them to) create an atom (or a small ant), a grain of wheat or a grain of barley!'﴾ (Related by Bukhari and Muslim). - `A'isha (May Allah be pleased with her) reported that: ﴿Allah's Messenger (peace be upon him) returned from a journey and I had covered a shelf with a thin cloth curtain containing pictures. No sooner did he see it than his face changed and said: 'O `Aisha! The most grievous torment on the Day of Resurrection would be for those who imitate (Allah) in the act of His creation'. She said: 'So, we turned it (i.e., the curtain) into one or two pillows'.﴾ (Related by Bukhari and Muslim). - Ibn `Abbas (May Allah be pleased with him) reported that I heard the Messenger of Allah (peace be upon him) saying: ﴿Whoever makes pictures in the world would be compelled to breathe a soul in them on the Day of Resurrection, but they will not be able to breathe soul (in them).﴾ (Related by Bukhari and Muslim). In addition to his second Hadith that the Prophet (peace be upon him) said:

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﴿Every picture maker will be in Hellfire, every picture they make will be revived by Allah to torment them in Hellfire﴾ Ibn `Abbas (may Allah be pleased with them both) said: ﴿If you must do it, make

the picture of trees and inanimate objects.) (Related by Bukhari and Muslim). The general meaning of these Hadiths indicates the prohibition of taking pictures of things which have souls. It is permissible to take pictures of inanimate objects such as trees, seas, mountains and the like as Ibn `Abbas (may Allah be pleased with them both) mentioned and none of the Sahabah (Companions of the Prophet) disagreed. And because of his opinion regarding the Hadiths of the threat "Make alive what you have created" and the Prophet's saying "A person will be commanded to breathe the soul therein and they will not be able to do so."

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Fifth question of Fatwa No. 2186

Q 5: I live abroad and want to send my photograph to my friends, family, and especially my wife. Is this permissible?

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A: According to some Sahih Hadiths (Hadiths that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) of the Prophet (peace be upon him), it is prohibited to take photographs of animate beings, be they humans or animals. Therefore, it is impermissible to have a picture taken of you to send to your family or your wife.

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Fourth question of Fatwa No. 2358

Q 4: Is photographing or video filming permissible? Is it permissible to watch television, especially for the news?

A: It is not permissible to take photographs of animate beings using cameras or other means of photographing machines, or to keep pictures of animate beings, except for necessity, such as photographs used in identification documents or passports.

As far as television sets are concerned, the ruling does not relate to the machine itself as much as it relates to the purposes for which it is used. If it is used in Haram (prohibited) matters, such as showing erotic songs

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and nude scenes, distorting facts, promoting sensuality and the like, then it is Haram. On the other hand, if it is used to promote goodness, such as showing reciters of the Qur'an, clarifying the truth, propagating virtues and preventing vices, and the like, then it is permissible. It should be taken into consideration that if television is used for both purposes, or mostly used for unlawful purposes, then it is emphatically Haram.

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Second question from Fatwa No. 3247

Q 2: We know that the Messenger (peace be upon him) cursed Al-Musawwirun but who are Al-Musawwirun? Are they the idol-makers, the photographers, or the painters? Do paintings of natural scenery fall under the prohibited category?

A: Figuration of living beings is unlawful whether it is in three-dimensional, photographic, manual, or sculptural form, due to the generality of the evidences on the prohibition of Taswir (painting, drawing, sculpture, and photography). For example, the Prophet (peace be upon him) says: ﴾The people who will receive the severest punishment from Allah will be Al-Musawwirun 'painters, drawers, sculptors, and subsequently photographers'.﴿ (Related by Al-Bukhari and Muslim). Similarly, Al-Bukhari narrated in his Sahih (authentic) book on the authority of Abu Juhayfah (may Allah be pleased with him)

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that the Prophet (peace be upon him): ﴾cursed the devourer of usury (usurer) and its clerk, and Al-Musawwirun 'painters, drawers, sculptors, and subsequently photographers'.﴿ .

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Fatwa no. (3374):

Q: We have disputed over the issue of photography which you did not mention in your letter. Does it fall under the same ruling of portraying or not? Some (scholars) have argued that it is permissible, for it is not drawing but nothing more than imaging the figure of a person without exerting any effort other than pressing the button (of the camera) to bring out a photograph identical to the figure being photographed. Some of my friends showed me a photograph of your Eminence in the Kuwaiti magazine of "Al-Mujtama`" and the Egyptian magazine of "Al-I`tisam." It was published with your Fatwa regarding the rulings of Sawm (Fast) during the blessed month of Ramadan. Is displaying your photograph in the magazine a proof of the permissibility of photography

or was it taken without your knowledge?

Moreover, if photography is not permissible, then what is the Islamic ruling on buying the newspapers and magazines replete with pictures, although they contain important news and other useful and useless information? Please advise us in this regard.

Is it permissible to put these magazines in Al-Musalla (place for prayer) even if they are covered by a cloth or suchlike? Or should they be destroyed after reading them? What is the ruling on watching moving images on television? Is it permissible to turn on the television in Al-Musalla?

Please enlighten us in these regards, may Allah enlighten you.

A: Firstly: Photography falls under the forbidden types of image making, for its ruling is the same as portraying, making images on cloths with color paints and statue making. The difference in the means and tools of making images does not entail having a different ruling. Likewise, the disparity in terms of difficulty and easiness makes no difference. Rather, what is to be considered is the image itself, for it is prohibited regardless of the means leading to making it or the effort exerted. Having my pictures appearing with my Fatwa regarding the rulings of Sawm in Ramadan in Al-Mujtama' and Al-I'tisam magazines

is not a proof that I permit image making, or agree to it, as I was not aware of them.

Secondly: It is permissible to buy newspapers and magazines with pictures of animate beings, only if they include important news or useful scientific issues and if the aim behind buying them is benefiting. Besides, images are secondary to the predominant i.e. information, news, etc.; the ruling is to be applied to the predominant not the subordinate. Also, it is permissible to put them in Al-Musalla on condition that the pictures are being hidden or effaced somehow so as to benefit from the articles included.

Thirdly: It is not permissible to put a television set in Al-Musalla due to the distraction that may result, as it is impermissible to watch any dissolute or uncovered images to avoid Fitnah (sedition) and any resulting bad consequences.

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Eighth question from Fatwa No. 3592

Q 8: Is photography Haram (prohibited) or not?

(Part No. 1; Page No. 671)

A: Yes, photographing soul-possessing creatures and the like is Haram. Whoever does this should repent to Allah, seek His forgiveness, regret what they are doing and never do it again.

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Sixth question from Fatwa No. 4513

Q 6: Suspicions are raised about the unlawfulness of photography. May Your Eminence give a detailed answer about the following claims:

1- It is claimed that photography is not an imitation of Allah's Creation. Rather, it is the reflection of a person's shadow on a film. Man has nothing to do with shaping the picture.

2- Photography is likened to a mirror, which reflects the visual image of a person looking at it. Would it also be unlawful if the image reflected in the mirror is fixed?

3- It is claimed that whoever permits watching television, in a case where it broadcasts nothing unlawful, should permit photography as well. This is because television is the transmission of visual images moved quickly to give the viewers the illusion that they are really moving.

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4- It is claimed that if photography is prohibited, then taking photos for essential reasons, such as issuing a passport necessary for the residents of Egypt, for example, or to perform Hajj, will also be prohibited. This is because Hajj is not to be sought by unlawful means, that is, a person does not commit theft to perform Hajj, neither is he photographed to perform Hajj or to issue an identification card, or for other necessary reasons.

A: According to the Committee, it is impermissible to photograph soul-possessing creatures because of the authentic evidences reported from Allah's Messenger (peace be upon him) regarding this matter. These evidences are general and applicable to those who earn a living by photography and those who do not. In addition, it is impermissible to fashion soul-possessing creatures whether by hand, by devices in studios or by any other equipment. However, photography is permissible when necessary; for example, to issue identification cards or passports, to show pictures of suspects who may commit crimes and escape, and other necessary reasons. As for keeping soul-possessing pictures at home, this is permissible only if these pictures are assigned no importance and are not looked at with reverence. It is also permissible to carry pictures or keep them at home if they are in a passport, identification card or the like. On the other hand, it is impermissible to keep photos for reverence. The ruling on this action varies from being deemed as an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah) to being a mere sin, according to the intention of the doer. Likewise, it is impermissible to keep photos for the sake of remembering the photographed person because

(Part No. 1; Page No. 673)

the original ruling is the prohibition of photography and because it is impermissible to take photos or keep them except for a lawful purpose, and remembering a person is not a lawful purpose. As for the magazines including obscene pictures, they should neither be bought nor brought into houses. Impermissibility stands for causing more evils than the benefit of remembering the photographed

person. In case there is no benefit, it is more prohibited. The Prophet (peace be upon him) said: ﴾What is lawful is evident and what is unlawful is evident, and in between them are doubtful matters which many people do not know. So he who guards against doubtful matters keeps his religion and honor blameless, and he who indulges in doubtful matters indulges, in fact, in unlawful matters, just as a shepherd who pastures his animals round a preserve will soon pasture them in it. Beware, every king has a preserve, and the things Allah has declared unlawful are His preserves.﴿ He (peace be upon him) also said: ﴾Leave what causes you doubt and turn to what does not cause you doubt.﴿ The Prophet (peace be upon him) said to a person who asked him about Al-Birr (righteousness): ﴾Al-Birr is that about which the soul feels tranquil and the heart feels tranquil, and Al-Ithm (wrongdoing) is that which wavers in the soul and moves to and from in the breast even though people again and again have given you their legal opinion [in its favor].﴿

Photography is unlike the reflection of an image in a mirror, for the image no longer exists when a person moves away from the mirror while photographs remain after a person moves away from the photographic device. Hence, photographs can represent a sort of Fitnah (temptation) to one's `Aqidah (creed) and manners because of their beauty. At the same time, they can be useful in necessary cases, such as in passports, identification cards, resident cards, driving licenses, etc.

Moreover, photography is not just copying. In fact, it is copying produced by a device. Hence, it is an imitation of Allah's Creation through this machine's industry. In addition, the prohibition of photography is general, because it entails imitation of Allah's Creation and is dangerous for `Aqidah and manners, without considering the device used or how photography is carried out.

Regarding television, it is prohibited to watch singers, music, photos, scenes and other broadcasted sorts of evils. It is permissible, on the other hand, to watch religious lectures, commercial or political news, etc. which are not prohibited by the Shari`ah (Islamic law). If the evils outweigh the benefits brought as a result of watching television, then it is prohibited.

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Fatwa no. (5807):

Q: I have read your opinion on the prohibition of image making and I have a question in this regard. What is the ruling on the present televised images of moving objects which we watch on TV and videotapes

(Part No. 1; Page No. 675)

and which can be kept for quite a long period of time?

A: The ruling on photographs is general and includes the kinds you mentioned in the question.

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Fourth question from Fatwa No. 6008

Q 4: Is it permissible to draw living beings on a tablecloth, dishes, carpets, and similar things?

A: It is unlawful to make Taswir (painting, drawing, sculpture, and photography) of living beings on tablecloth, dishes, carpets, etc.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, Companions!

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Third question from Fatwa No. 6541

Q 3: Is taking photographs of living creatures considered an act of Al-Kufr-ul-Akbar (major form of disbelief), Al-Kufr-ul-Asghar (minor form of disbelief) or a sin?

A: Taking photographs of living creatures is not an act of Al-Kufr-ul-Akbar. It is, however, one of the major sins due to the severe warning and curse upon those who take photographs. It can also lead to Shirk (associating others in worship with Allah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (7450):

Q: We started issuing a magazine for Muslim children entitled "Arwa", a copy of which is attached to this letter. However, a reliable and trustworthy shaykh objected to the use of images in the magazine in spite of the fact that we avoided making portraits of the Prophets (peace be upon them) and the Sahabah (Companions, may Allah be pleased with them all). We send this letter asking for your Fatwa in this regard and hoping that you send us an instant reply.

A: Portraying animate beings is absolutely prohibited even if

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they are not images of the Prophets (peace be upon them) or the Sahabah (may Allah be pleased with them all). Taking these images as an element of excitement and illustration do not justify its permissibility.

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Sixth question from Fatwa No. 7857

Q 6: What is the ruling on using china decorated with pictures? It should be noted that it is used only when necessary.

A: The basic rule states the prohibition of Taswir (painting, drawing, sculpture, and photography) of living beings according to the evidences reported on this topic. But, if the objects containing the pictures are given menial value or torn, it is permissible to use such objects like carpets and the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 1; Page No. 678)

Third question from Fatwa No. 222

Q 3: Does the curse upon photographers include photographed people? Is there any specific evidence that denotes the curse upon photographed people?

A: There are reported evidences that denote the curse of the photographers and the threat of hellfire in the Hereafter. This also applies to those who permit themselves to be photographed. Allah (Exalted be He) says: ﴿And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.﴾ Allah (Exalted be He) says with regard to the story of Thamud: ﴿Thamûd (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islâmic Monotheism, and by following polytheism, and by committing every kind of sin).﴾ ﴿When the most wicked man among them went forth (to kill the she-camel).﴾ ﴿But the Messenger of Allâh [Sâlih عليه السلام] said to them: "Be cautious! (Fear the evil end). That is the she-camel of Allâh! (Do not harm it) and bar it not from having its drink!"﴾ ﴿Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.)!﴾ ﴿And He (Allâh) feared not the consequences thereof.﴾ `Abdul-Wahid ibn Zayd said: "I asked Al-Hasan: 'O Abu Sa'id, what about a person who did not witness the disorder of Abu Al-Muhallab, but he was satisfied with that.' He said: 'My dear! how many persons participated in killing the she-camel (of Thamud)?' I said: 'One person'. He said: 'Did not Allah destroy the whole community because of their content and encouragement of this person?'" (Related by Imam Ahmad in his book Al-Zuhd). These two verses denote that a person who approves of something is like the person who does it.

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This ruling does not apply to a person who was obliged to be photographed.

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Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. (413):

Q: When I read the Hadith cited in the book entitled "Al-Tawhid", in the Chapter on the torment of image-makers, I found that their torment is very severe as the Prophet (peace be upon him) said: (The people who will receive the severest punishment on the Day of Resurrection will be those who emulate Allah's creation.) **Does this Hadith apply to today's photographers who have studios? What is the ruling on people who keep photographs of themselves, their friends or relatives as mementos not for bringing blessings, and people who keep some useful magazines like "Al-`Araby" to benefit from their sciences and knowledge, not for the photographs?**

A: The committee believes that taking photographs of living beings is not permissible according to the authentic evidences reported from the Messenger of Allah (peace be upon him) like the Hadith mentioned

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by the questioner. This ruling applies to the people who make photography their profession to earn their living or who take it as a hobby. It also applies to a person who makes images by drawing with their hand or by the camera or any other tool. Yet, it is permissible to take photos if there is a need for it, for example to obtain a citizenship or a passport, or, as in the case of taking photos of criminals, to identify them and arrest them if they commit a crime or try to flee and such necessary cases. Also there is no legal reason that prohibits keeping photographs of living beings at homes if they are given a menial value, and being trodden on by feet and so. Likewise, if the photo is in a passport or a citizenship, it is permissible to have it at home and carry it because this is necessary. On the other hand, it is not permissible to keep a photo to glorify the object in it, and the ruling on doing so varies from major Shirk (major form of associating others in worship with Allah) to a sin depending on the intention of the person who keeps the photo at home as mementos of someone. This is not permissible because the basic rule prohibits such practice. So it is not permissible to take these photographs or keep them at home except for a legal purpose and keeping a photo as mementos is not a legal purpose. As for the magazines that include indecent photos, it is not permissible to buy them or keep them at home because the evils of keeping them exceed the benefits you mentioned in case they have any. Otherwise, its prohibition will be highly stressed.

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The Prophet (peace be upon him) said: (What is Halal (lawful) is clear and what is Haram (prohibited) is clear, but in between them there are doubtful matters that most people do not know about. So anyone who guards himself against these doubtful matters saves his religion and his honor. And anyone who falls into these doubtful matters is like a shepherd who grazes (his animals) near a Hima (private pasture) and is on the verge of entering it. Every king has a Hima and the Hima of Allah on the Earth is His forbidden matters.) Also he (peace be upon him) said: (Leave what causes you doubt and turn to what does not cause you doubt.) Moreover, he (peace be upon him) said to the man who came to ask him about righteousness: (Righteousness is that about which the

soul feels tranquil and the heart feels tranquil, and sin is that which is abrasive to the soul and the breast even though people again and again give their legal opinion [in its favor].)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. (9634):

Q: Imam Ibn Al-Qayyim (may Allah be merciful with him) mentioned in his book: "Al-Jawab Al-Kafy liman Sa'ala `an Al-Dawa' Al-Shafi' (An Appropriate Response to those Inquiring about Healing Treatments)" the passion for the physical form and what it leads to among great harm to `Aqidat-ul-Tawhid (faith in the Oneness of Allah) in the soul of a believer.

What is the meaning of this "passion for the physical form"? Does it include pictures and statues of beautiful women that are hung on walls or erected on the street so that people can stand in front of them and love them as they love Allah or feel passionately about them to the point of infatuation? Or is the meaning of these physical forms the beautiful images that circulate in a person's mind of those they love and adore? If this is the case, what is the ruling on a man who throws himself onto his bed, closes his eyes, and imagines a naked woman and does with her what a man does to his wife to relieve the natural urges and desires inside him?

Is this the type of passion for the physical form that can lead to Shirk (associating others in worship with Allah) that will not be forgiven - and we take refuge in Allah from this? If that is so, can we say that it is not permissible for a husband to imagine his wife being naked, or is this also included as a passion for the physical form, even though the man has the right to see all of his wife in real life and he loves every part of her?

This is the problem that I wanted to present to Your Eminence, hoping by Allah (may He be Praised and Exalted) that you will send me a quick reply, because I am very confused by this matter, especially as it is related to `Aqidah (creed). May Allah reward you the best.

A: The meaning of the passion for the physical form here is when someone loves it in a manner that resembles or even exceeds their love of Allah. This is supported by what Ibn Al-Qayyim said; that maybe the one who is enamored will say that being with their lover is more beloved to them than their belief in the Oneness of their Lord; as an evil lover once said:

They are sipping from my lips
....

Another evil poet said that being with his lover was more inviting to him than the Mercy of his Lord - and we take refuge in You, O Allah, from that disgrace and that condition! A poet once said:

To my heart, being with you is sweeter,
Than having the Mercy of the Majestic Creator.

Undoubtedly, this passion is one of the worst forms of Shirk, and connected with it are other immoral acts, such as Zina (illegal sexual intercourse outside marriage) and homosexuality. There is no difference whether these photos are hung on walls or in the street, or printed in newspapers and magazines. Nor does it matter whether they are alive or drawings, and also included in this are the images people conjure up of beautiful women they are not married to doing with them what will relieve their sexual desire.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 6572

Q: Due to the mistakes committed in Hajj (Pilgrimage) by Muslims in general and by those of India and Pakistan in particular, I felt it was important to write a book on the rituals of Hajj in

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Urdu. As I need more visual aids in explaining some places in the Honorable Ka`bah or explaining how to start from the Al-Hajar Al-Aswad (The Black Stone in the southeast corner of the Ka`bah from which Muslims begin circumambulation) and so on, I need to put lines and shapes. Is it permissible according to the Qur'an and Sunnah (whatever is reported from the Prophet) to use the mentioned lines and shapes for explanation?

A: It is not permissible to use drawings and shapes of things which have souls such as humans and others even if they are used to explain some sites in the Honorable Ka`bah because there is no necessity to do so and because of the general proofs of prohibition.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 1726

Q: Due to the occasion of Hajj (Pilgrimage), I intend to print the picture of the dignified Ka`bah and the Masjid of the Prophet (peace be upon him) in order to be distributed among pilgrims. This may help remind them of their sacred rites during the performance of every rite as they look at their watches. I need your encouragement for this by giving me a Fatwa that permits printing the picture of Al-Ka`bah

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and the Masjid of the Prophet (peace be upon him) onto clocks and watches in order to give this fatwa to customs when importing them. May Allah not deprive us of your instructions!

A: Taking photographs of what does not have a soul; of mountains, plants, trees, seas and all inanimate objects is permissible. But something might result out of these pictures that makes them impermissible. Printing the picture of the dignified Ka`bah and the Masjid of the Prophet (peace be upon him) on watches and clocks has the same ruling of impermissibility. Ayahs (Qur'anic verses) and Names of Allah are written on the covering of al-Ka`bah and on the walls of the Masjid of the Prophet (peace be upon him). Printing the pictures of these two places on watches and clocks necessitates printing the Ayahs on them. Doing so will expose the Ayahs and the Names of Allah (Exalted be He) to contempt, as a person can have intimate marital physical relationship, enter toilets and do filthy things while wearing this watch. They may also wear it while they are in a state of major ritual impurity, etc.

As to clocks that have the pictures of the Masjid of the Prophet (peace be upon him) with regard to Ayahs and the Names of Allah written on its walls, they may also be exposed to the same insult and contempt upon intending to repair, move them from one house to another, etc.

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Printing these pictures on watches and clocks violates the purpose for which the Qur'an was revealed. The Qur'an was revealed for the purpose of understanding religion, worshipping Allah and seeking admonition, not for the sake of propaganda in order to gain money and to increase trade. This may lead to using them as amulets, seeking their blessings or desiring their protection against harm, thieves and other kinds of inflictions. Therefore, it is not permissible to print the picture of Al-Ka`bah and the Masjid of the Prophet (peace be upon him) on watches or clocks. It should be prevented from entering the Kingdom of Saudi Arabia.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 5576

Q: I would like to know the ruling on making a model for Al-Haramayn Al-Sharifayn (the Two Sacred Mosques i.e. the Holy Mosque in Makkah and the Prophet's Mosque in Madinah) including the Sacred Ka`bah with the aim of selling them to the pilgrims and other Muslims who wish to buy them as souvenirs.

A: It is not permissible to make scale models for Al-Haramayn Al-Sharifayn

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as they may contain pictures of the people in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) while making Tawaf (circumambulation around the Ka`bah) or offering Salah (Prayer) and of the people in Al-Masjid Al-Nabawy (The Prophet's Mosque), the reciters and others. Also because the green dome appears in the picture of Al-Masjid Al-Nabawy which makes some people believe in domes and the people buried in them and this may lead to Al-Shirk-ul-Akbar (major form of associating others in worship with Allah) and other evils; may Allah save us from that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question from Fatwa No. 1619

Q 3: What is the ruling on putting photographs of animals or humans in a Masjid (Mosque)? Is it permissible to offer salah in such a Masjid? Is it permissible to offer salah (Prayer) wearing a garment decorated by human or animal photographs? Is it permissible to decorate an office or a bedroom with human or animal photographs?

A: It is not permissible to put human or animal photographs in Masjids (mosques). They should be removed from the Masjids where they are hung. As for those who offer Salah there,

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their Salah is valid as long as they do not offer it in front of a photograph, the sin falls on the one who put it there and those who can remove it but do not do so.

In case that someone offers Salah in a garment on which there are human or animal photographs, their Salah is valid but they are committing a sin.

It is not permissible to decorate an office or a bedroom or anywhere else with human or animal photographs.

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Third question from Fatwa No. 5436

Q 3: What is the ruling on performing Salah (Prayer) in Masjids (mosques) that have photographs of animate creatures? What is the ruling on photographs?

A: It is not permissible to take photographs of animate creatures or to hang them in Masjids and other places such as houses, due to the general proofs on the prohibition of photographs. Al-Bukhari and Muslim relate in the Two Sahih (authentic) Books of Hadith and Al-Nasa'y on the authority of `Abdullah ibn `Umar (May Allah be pleased with him) that the Messenger of Allah (peace be upon them both) said:

﴾Those who take pictures will be punished on the Day of Resurrection and it will be said to them: Breathe a soul into what you have created.﴿ Similarly, Al-Tirmidhy related from Jabir ibn `Abdullah (may Allah be pleased with them both) that ﴾The Messenger of Allah (peace be upon him) did not allow hanging pictures in homes and forbade people doing that.﴿ Also, it is related in Sahih Muslim on the authority of `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Spare no pictures unwiped out, and leave not a high grave unleveled.﴿

As for offering Salah in a Masjid (mosque) where photos are hung, it is valid and the people who are responsible for the Masjid should be advised until they remove these photos.

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Second question from Fatwa No. 3079

Q 2: What is your opinion on possessing magazines that contain photographs? Are they included in the prohibited kinds of photographs?

A : The possession of magazines which contain photographs is permissible, if the possession is for the purpose that they contain useful knowledge. Those who possess them should

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distort the photographs included with ink or suchlike. If possession is for the photographs themselves, it is not permissible.

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The third question from Fatwa no. (9348):

Q3: What is the ruling on keeping daily newspapers and magazines which include pictures and taking them to the Masjid (Mosque) to read them?

A: It is permissible to have them if the pictures included are effaced. It would be better for you to recite Qur'an in the Masjid to benefit yourself and act as an exemplar of virtue to others.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question from Fatwa no. (9349):

Q4: The Messenger of Allah (peace be upon him) said, (Angels do not enter a house in which there is a picture, a statute or a dog.) **Does this Hadith include the pictures inside books, even if there is no picture on the cover?**

A: Yes, it is included in the general meaning of the Hadith even if the picture is not on the cover. On the other hand, if the face is effaced or removed, then it is not included in the Hadith.

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Fatwa No. 8041

Q: I am a student in the first year of the secondary stage. I have loved drawing since an early age. My love for drawing was unimaginable. Later on, I discovered that drawing incurs the wrath of Allah, but I could not stop being very attached to it. Drawing is not my only problem. I also love sculpturing and I sculpture faces. I have tried many times to abandon drawing and sculpturing. But Satan would incite me to do so.

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I would like you to guide me to the way that will help me abandon drawing and sculpturing.

A: Taking photographs and making sculptures of living beings that have souls is prohibited. The Prophet (peace be upon him) cursed those who draw pictures and said: (Verily, they would be the most grievously tormented people on the Day of Resurrection.)

We advise you to spend your leisure time in what is of benefit to you like reading, trading and other useful things that turn you away from illicit acts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (5068):

Q1: Is art prohibited absolutely or for a specific time?

A: Art, such as sculpture and photography of beings with a soul, is absolutely Haram (prohibited) at any time, except when it is a case of necessity, such as taking a photo for a passport or an ID card, or taking photos of suspects to identify them, or for exams or employment, or other similar cases in which photos prevent

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deception and maintain security. So taking photos is permissible if there is a real need for it.

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Q2: What is the Islamic ruling on erecting statues for several purposes?

A: Erecting statues for whatever purpose is Haram (prohibited); whether to memorialize kings, leaders, dignitaries, or reformers, or to celebrate symbols of wisdom or bravery such as the Sphinx, or for any other purpose. This prohibition is based on the general authentic Hadith on this topic. Besides, it may be a means leading to Shirk (associating others in worship with Allah) as was the case with the people of Nuh (Noah, peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 3: What is the ruling on erecting statues and what is known as "Unknown Soldier Monument"?

A: Erecting statues of prominent figures who played a role in developing the country in the scientific, economic, and political fields and what is called "Unknown Soldier Monument" is an act of Jahiliyyah (pre-Islamic time of ignorance). It is a form of exaggeration, as we find them holding commemoration parties around these statues and putting flowers to honor them. This is similar to the times of idolatry and a means that leads to Al-Shirk-ul-Akbar (major form of associating others in worship with Allah), we seek refuge with Allah from that. Such traditions should be put to an end to preserve the belief of Tawhid (Oneness of Allah), to prevent extravagance for no use, and to avoid imitating the Kafirs (disbelievers) in their customs and traditions which lead only to serious evils.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q4: What is the Islamic position on sculpture, classical paintings, and abstract art?

A: Making images of beings with a soul is Haram (prohibited), whether it is in the form of a sculpture or a painting on a wall, cloth, or paper, or embroidery. There is also no distinction whether a picture is created with a paintbrush, a pen, or any other drawing instrument. Likewise, it makes no difference whether it is an imitation of an original figure or imaginary, or it is smaller, bigger, more beautiful, or uglier than the original. It is even prohibited to draw the skeleton of a being with a soul. The determinant of the prohibition is whether it is of a being with a soul, even if the picture is done from the imagination, like those of the ancient Pharaohs, leaders and soldiers of the Crusades, and the pictures of `Isa (Jesus) and Maryam (Mary) that are found in churches and other places. This is according to the general meaning of the texts, because it is emulating Allah's Creation, and to block the means to Shirk (associating others in worship with Allah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 5: What is the attitude of artists towards the Hadiths that denote the prohibitition of picture making?

A: They may deny these Hadiths. But they are authentically reported in the books of Sunnah (whatever is reported from the Prophet). They may also figuratively interpret them or allege that they are specific for certain time. They may also confine prohibition to certain types of picturing. But there is no way to do so as these Hadiths are clear and numerous. They may think that new requirements necessitate legalizing this. But facts prove that artists have no real need that require legalizing it except art, satisfying their whims and desires, a way to gain money and the like, which are not considered to be sufficient to legalize it.

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This is because there are many texts that prohibit it. Moreover, it is also an avenue that leads to the most grievous sins.

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The Third Question from Fatwa no. (2151):

Q3: What is the ruling on the photos I take for myself or with my friends?

A: Taking photographs of living beings, whether they are human beings or animals, or keeping these photographs is Haram (prohibited). In fact, it is one of the major sins, due to what is related in the Sahih (authentic) Hadith of the terrible threat and severe punishment for the Musawwir (those who make pictures, photographs, and statues) and those who keep pictures. Moreover, taking photographs is emulating Allah's Creation and photographs of important figures or righteous people may become a means to Shirk (associating others in worship with Allah) and photographs of beautiful women, actors, actresses, and naked women may become a means to Fitnah (temptation).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question from Fatwa No. 2296

Q 1: What is the ruling on taking photographs for the whole family and others for the sake of remembrance and amusement only?

A: Photographing living beings is prohibited and one of the major sins whether a photographer considers it to be their job or not and whether it is a drawing, photograph or sculpture. Keeping these photographs, pictures or sculptures for remembrance or any other purpose will not change its ruling as there are many Hadiths reported in this regard. These Hadiths are general for all kinds of Taswir (drawing, photographing and sculpturing). Nothing is exempted from this ruling except what is necessarily required.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (4636):

Q: I want to describe to you something that people have adopted as a recent custom. Since around 1390 A.H. approximately, people have become accustomed to arranging wedding ceremonies, during which they take the bride and the bridegroom home in a procession and then take many photos of them and their families. These photos are then distributed among the relatives

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and friends as gifts. Weddings are now seen as incomplete without this custom, except by less than one percent of the population, although it is refuted by sound reason. What is the religious opinion on this? Please advise us - and may Allah enlighten you - through broadcasts, in newspapers, or "Da`wah (calling to Islam) Magazine." However, if you answer me through the magazine, please cite irrefutable evidence, whether of its prohibition or permissibility. May Allah protect you.

A: What you mentioned regarding taking photos of the bride, the bridegroom, and their families during wedding ceremonies is Haram (prohibited) and is one of the bad wedding customs. This is so, because taking pictures of beings with a soul is absolutely Haram and a major sin. The basic ruling concerning making pictures of beings with souls, such as human beings and animals, is that it is Haram, whether the pictures are three-dimensional; drawings on paper, material, walls, or anywhere else; or photographs, as based on a Sahih (authentic) Hadith related from the Messenger of Allah (peace be upon him). He prohibited it, cursed those who do so and then threatened them with a painful torment. As pictures can be a means to Shirk (associating others in worship with Allah), he did this to safeguard people from standing before them, submitting to them, trying to draw near to them, and extolling them in a manner that befits only Allah (Exalted be He). It was also prevented as it amounts to imitating Allah's Creation; and due to the Fitnah (temptation) that some pictures, such as those of actresses, semi-naked women, beauty queens, and the like contain.

Among the Hadith that show that taking pictures is prohibited and indicate that it is a major sin is the Hadith reported on the authority of Ibn `Umar (may Allah be pleased with them both), who said that the Messenger of Allah (peace be upon him) said,

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﴾Those who make these pictures will be punished on the Day of Resurrection and it will be said to them, 'Give life to what you created.'﴿ Recorded by Al-Bukhary and Muslim. There is also the Hadith narrated by `Abdullah ibn Mas`ud (may Allah be pleased with him) who said that he heard the Messenger of Allah (peace be upon him) say, ﴾The people who will receive the severest punishment on the Day of Resurrection will be those who made pictures.﴿ Recorded by Al-Bukhary and Muslim. There is also the Hadith reported by Abu Hurayrah (may Allah be pleased with him) who said that he heard the Messenger of Allah (peace be upon him) saying, ﴾Allah (may He be Exalted) said: "Who is worse than someone who tries to create a creation like Mine? Let them create an atom, a grain of wheat, or a grain of barley."﴿ Reported by Al-Bukhary and Muslim. And the Hadith reported by

`A'ishah (may Allah be pleased with her) who said, ﴾The Messenger of Allah (peace be upon him) came to me after a journey, and I had screened my alcove with a curtain on which there were pictures. When the Messenger of Allah (peace be upon him) saw it, the color of his face changed (due to anger) and he said, 'O `A'ishah! The people who will receive the severest punishment on the Day of Resurrection will be those who imitate Allah's Creation.' So we tore it up and we made a cushion or two cushions from it.﴿ Recorded by Al-Bukhary and Muslim. (The alcove that was screened by the curtain was an arched opening in the wall.) There is also a Hadith narrated by Ibn `Abbas (may Allah be pleased with them both) who said that he heard the Messenger of Allah (peace be upon him) saying, ﴾Anyone who makes pictures in this world will be assigned to breathe a soul into them on the Day of Resurrection, but will not be able to breathe.﴿ Recorded by Al-Bukhary and Muslim. There is yet another Hadith reported by him that the Messenger of Allah (peace be upon him) said, ﴾Every image-maker will be in the Fire. Every picture that they made will be given a soul and will torment them in Hell.﴿

Ibn `Abbas (may Allah be pleased with them both) added, ﴾If you must do it, make pictures of trees and that which has no soul.﴿ Recorded by Al-Bukhary and Muslim. And there is another Hadith reported by Abu Juhayfah who said about the Prophet (peace be upon him) that ﴾He cursed those who accept Riba (usury), those who give it, and he cursed the image-makers.﴿ Recorded by Imam Al-Bukhary in his Sahih [Book of Authentic Hadith]).

The general meaning of these Hadith is that making pictures of anything that has a soul is absolutely prohibited. However, it is permissible to make pictures of objects without a soul, such as trees, the sea, mountains, and the like, as mentioned by Ibn `Abbas (may Allah be pleased with them both), and it is not known that any of the Sahabah (Companions) refuted what he said. This is understood from the following phrase that was mentioned in the Hadith of the threat to ﴾Give life to what you created.﴿ And also these words in the Hadith: ﴾Will be assigned to breathe a soul into them on the Day of Resurrection, but will not be able to breathe.﴿

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Second question of Fatwa No. 7903

Q 2: What is the ruling on pictures found in newspapers and Islamic magazines? Is it permissible to possess and keep the photos taken for memories without hanging them on the wall?

A: It is not permissible to keep the photos taken for memories, but they should be wiped out, for the Prophet (peace be upon him) said to `Aly (may Allah be pleased with him): (Spare no portrait unwiped out, and leave not a high grave unleveled.) (Related by Imam Muslim in his Sahih 'authentic' Book of Hadith). As for the pictures found in a book, a magazine, or a newspaper which you need

to keep, you could just wipe out and deform them.

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Fatwa No. 3377

Q: The secret letter of the capital police chief, No. 2598 C2) dated (14 / 12 / 1398 AH) - a copy sent as an attachment- based on the secret letter of the prison director of Makkah No. (1834 MK /23) in (10/12/1398 AH) stating: The director of Makkah prisons has a lot of troubles and problems in women prison. Especially when matching the prisoners names with the bench warrants because it is difficult for him to know who is written in the bench warrant as a result of impersonation. He wants to photograph them and send the photographs with the bench warrant to end these problems and troubles. He wants to photograph all of them and put their photographs in the bench warrant to identify them easily.

A: Taking photo of animate creatures is prohibited, especially,

of women because their bodies are unlawful to appear. Rather, they should be covered, for they are seductive to men. It is authentically reported that the Prophet (peace be upon him) said: ﴾Allah (Exalted be He) has said: 'Who can be more unjust than he who tries to create the like of My creatures? Let them (i.e. I challenge them to) create an atom (or a small ant), a grain of wheat or a grain of barley!'﴿ It is also authentically reported that the Prophet (peace be upon him) said: ﴾The most grievous torment on the Day of Resurrection will be for those who imitate (Allah) in the act of His creation.﴿ In addition to other Hadiths that prohibit photography, curse photographers, and command Muslims to distort photos.

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Eighth question of Fatwa No. 2922

Q 8: Some scholars in Britain permit taking photos of Muslims offering Salah (Prayer) in congregation and of children reciting the Qur'an. They think that these pictures may impress non-Muslims and encourage them to know about Islam and Muslims when they are published in the newspapers and magazines.

A: Photographing animate beings is Haram (prohibited), whether they are humans or animals, and whether the pictures are of those who perform Salah, recite Qur'an or any other. This is based on Sahih Hadiths (Hadiths that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) reported in this regard.

(Part No. 1; Page No. 704)

Also it is not permissible to publish photos of Muslims who perform Salah, Wudu' (ablution), or recite Qur'an in the newspapers and magazines aiming at propagating Islam and encouraging others to know about Islam and profess it. This is because using unlawful means to propagate Islam is not permissible. There are so many lawful means to propagate Islam and they should not be replaced by other means which Allah prohibits. The spread of photography in the Muslim world does not justify its permissibility. In fact, this is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) according to authentic evidences and should be rejected pursuant to the authentic evidences.

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Fatwa no. (4380):

Q: There are some issues causing me a great deal of anxiety, one of which is the issue of pictures on paper money that we have been afflicted with and which we bring into the Masjids (Mosques) in our pockets. Does our bringing them into the Masjids cause the angels to leave? Would this make it Haram (prohibited) to bring it in?

Is it considered among the humiliated things, as menial images do not prevent the angels from entering houses?

A: The pictures on money are not under your control. You have no choice but to own money.

(Part No. 1; Page No. 705)

Thus, keep it in your house or carry it with you so as to make use of it in buying, selling, presenting gifts, giving charity, paying off debts and other legal purposes; there is no harm even though this money is not menial because of its value. Rather, there is no blame on you due to the necessity imposed.

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First question of Fatwa No. 6127

Q 1: Is it permissible for a Muslim to offer Salah (prayer) in a house where the walls are covered with pictures of human beings or animals?

Q 2: Is it permissible for a Muslim to offer Salah with a garment embellished with pictures of animals?

A 1: Photographing an animate being is Haram (prohibited), and keeping their pictures hung on the wall and the like is also Haram. Offering Salah in a place containing such pictures is not permissible, except in the case of necessity. The same ruling applies to praying in garments embellished and decorated with pictures of animals, though the Salah is valid, it is a sin if the person knows the Shar`y (Islamic legal) ruling. It is authentically reported from the Prophet (peace be upon him) that: ﴾when he saw a curtain in `Aisha's house that was decorated with pictures of animates, he got angry and tore it into pieces. He said that those who make such pictures would be punished on the Day of Resurrection and it will be said to them: Breathe a soul into what you have created.﴿

(Part No. 1; Page No. 706)

(Related by Muslim who graded it as a Sahih Hadith 'a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish').

A 2: The ruling on photographing animate beings has been mentioned before. As to the Salah of whoever prays in a garment decorated with pictures of animate beings, it is impermissible, though it is valid as has been mentioned as well.

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Fatwa No. 3059

Q: What is the ruling on hanging pictures on walls, especially the pictures of prominent people such as kings, scholars and righteous people as souls are inclined to glorify them?

A: Photographing or drawing pictures of living beings that have souls and hanging them on walls is prohibited whether they are materialized or not and whether they are of kings, scholars, righteous people or others. This is because of the general meaning of the authentic Hadiths reported from the Prophet (peace be upon him) in this regard.

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The Prophet (peace be upon him) said to Aly (may Allah be pleased with him): (Spare no portrait unwiped out, and leave not a high grave unleveled.) (Related by Muslim in his Sahih 'authentic' Book of Hadith).

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The third question of Fatwa no. 2961

Q3: What is the ruling of Islam on hanging pictures on walls or house walls?

A: Taking or making pictures of beings with souls and hanging these pictures on the walls is prohibited. This has been confirmed by the Sahih Hadith (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). The Prophet (peace be upon him) said: ("The people who will be the most severely punished on the Day of Resurrection will be the image-makers.") Related by Al-Bukhari and Muslim. He (peace be upon him) said to 'Aly (may Allah be pleased with him), ("Do not leave an image without obliterating it, or a raised grave without leveling it.") Related by Muslim.

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First question from Fatwa No. 6301

Q 1: I found a picture of my wife's older brother-in-law in a small frame, which she has been keeping in her bag for a few months. Is it permissible for her to keep this picture? I am angry at her but she claims to consider him as her own brother. What is the ruling on this? May Allah bless you!

A: Photographing soul-possessing creatures is Haram (prohibited) and a major sin. Accordingly, neither your wife nor anyone else has the right to keep such pictures. In addition, considering her brother-in-law as her own brother does not permit her to keep forbidden pictures. Being her brother-in-law does not make him a Mahram (an unmarriageable relative) to her and does not permit her to keep his picture or the picture of any other person.

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Fourth question from Fatwa No. 4679

Q 4: Is it permissible to keep the photographs of children,

(Part No. 1; Page No. 709)

whether they are of half the body or the whole body, in an album and not for the sake of hanging them on walls? Guide us regarding this please!

A: It is impermissible to keep pictures even if not hung on walls or kept in other places unless they are necessary for an identification card, passport, money or for other essential reasons. This is because the Prophet (peace be upon him) said to `Aly (may Allah be pleased with him): (Do not leave a picture without obliterating it) .

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The Fourth Question from Fatwa no. (4763):

Q4: Is it permissible for a Muslim to sell statues and make it their profession as a way to earn a living?

A: It is not permissible for a Muslim to sell statues or trade in them, according to what is related in the Sahih (authentic) Hadith on the absolute prohibition of making images of beings with a soul and making statues. Keeping images is unlawful, as is, without a doubt, trading

(Part No. 1; Page No. 710)

in them, merchandising them, encouraging the making of them, and setting them up in homes, clubs, and other places.

In the light of this prohibition, it is clear that any gains made from making or selling statues are Haram. It is therefore not permissible for a Muslim to earn a living from this and if they do, they should dispose of the money they earned and perform Tawbah (repentance) to Allah (Exalted be He). May Allah accept their Tawbah, as Allah (Exalted be He) says: ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾

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First question of Fatwa No. 6402

Q 1: My father (may Allah guide him) makes his living by taking photographs. Is the money earned from this job Haram (prohibited) or Halal (lawful). And what is meant by the Hadith: (Allah curses Al-Musawwirin (painters, drawers, sculptors, and subsequently photographers)?)

A: Picturing animate beings is Haram as well as earning a living from it. If the money earned from taking photos is Haram, then making use of it is also Haram. However, if it is mixed with other money

and it is difficult to separate between them, there is no harm in making use of it according to the preponderant opinion of scholars.

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The third question from Fatwa no. (4126):

Q: There is a Muslim who owns a camera but Allah has guided him to know the truth regarding the ruling on photography. Is it lawful to get rid of it by selling it, for it is still new and they need its price to manage their life?

A: Picturing any animate being is altogether Haram (prohibited) unless for necessary purposes such as for passports. Therefore, selling the camera to another person who will use it in unlawful picturing is Haram. Whereas, selling it to a person who uses it in picturing animate beings for urgent purposes is permissible.

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Fatwa No. 2044

Q: Is it permissible to depict the Sahabah (Companions of the Prophet, peace be upon him)? We perform plays and we stopped showing one of them in order to know the ruling in this regard.

A: Depicting any of the Sahabah of the Prophet (peace be upon him) is prohibited as this makes them liable and an easy target for contempt and insult. It may appear to contain some benefits but it will lead to great harm. In such a case; when harms outweigh benefits, the ruling is impermissibility. The Council of Senior Scholars issued a decision that prohibits this.

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Fatwa no. 6435

Q: Your Eminence, I know that your time is precious, but I have to relate my problem to you in detail, so your Fatwa (legal opinion issued by a qualified Muslim scholar) will be compatible with my actual situation, because, as far as I know, explaining the problem is as important as the Fatwa itself. In brief, I am a graduate from the Faculty of Applied Arts in Cairo. I used to work as an artist to earn my living; drawing pictures on papyrus. This type of paper is expensive, even without drawings,

and even more expensive with drawings. I used to draw pharaonic pictures of men, women, and birds. I used to live like so many Muslims, not knowing anything about Islam, except its name. I did not perform any of the Islamic acts of `Ibadah (worship), such as Salat (Prayer) or any other type of worship. But Allah (may He Glorified and Exalted) favored me with guidance and commitment to the Din (religion) and enabled me to follow its Shari`ah (Islamic law). I hope that I will obtain Allah's Pardon from the Fire, enjoy His Mercy, and be among those who will be admitted to Paradise. I started to change my lifestyle, in accordance with the Shari`ah of Allah (Glorified and Exalted be He), as I did not know the ruling of Islam on Taswir (painting, drawing, sculpture, and photography). In the wave of detentions that swept Egypt, I was arrested just like any bearded young man was. I was arrested on 4/9/1981 at the Masjid (mosque) in my village during Jumu`ah (Friday) Prayer and sent to prison until 20/1/1983 - all praise be to Allah in all cases. What is important is that while I was in prison, I learned from knowledgeable brothers that Taswir is Haram (prohibited), and consequently, the money that I earned from Taswir was Haram, and that I would have to change my work when I was released from prison. All praise be to Allah, I am now working as a calligrapher, writing signs and other such things. However, I am now asking for a Fatwa, because I have some papyrus that I bought, which is worth around 800 Egyptian Pounds, that has pictures on it, and I paid for the paint to draw those pictures. I did this before I knew the Islamic ruling on Taswir, as I did this before I was arrested. I used to sell the pictures to European tourists, who were non-Muslims, but I still own some of these pictures now, as I was arrested before

selling them. Following my release from prison, I am in dire need of money to repay the money my family borrowed to support me while I was in prison and also to pay the original cost of the paper. I support a family of four brothers, but I cannot save money from my current work and I have also made the intention to marry from the money I earn through this work. Should I sell these pictures and use the money, as I mentioned to Your Eminence, or would this money be Haram, because it would be gained from the selling of Haram pictures? It should be borne in mind that I sell these pictures to foreigners.

A: It is obligatory on you to erase the pictures of beings with a soul that you have, as you cannot benefit from them at all. As to the sheets of paper themselves, you may benefit from them by selling them or drawing on them - but not living beings with souls. We hope that Allah will accept your Tawbah (repentance to Him) and compensate you. Allah (Glorified and Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ It is authentically reported that the Prophet (peace be upon him) said, ﴾"Anyone who leaves something for Allah, Allah will replace it with something better."﴿ .

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Fatwa No. 5350 :

Q: The phenomenon of selling embalmed animals and birds has recently appeared. We hope that your honor will give us the legal opinion regarding the ruling on owning embalmed animals and birds? What is the ruling on selling these figures? Is there a difference between what is prohibited and what is lawful to own alive and after embalmment? What should a Muhtasib (i.e. a public official entrusted with keeping order), do regarding this phenomenon?

A: Owning embalmed birds and animals, whether lawful or unlawful to own if alive, is a waste of money and a type of extravagance because of the cost of embalmment. Allah has forbidden extravagance and wastefulness. Likewise, the Prophet (peace be upon him) forbade wasting money. This also encourages owning birds and other animate creatures to hang or place in the home, which is prohibited. It is not permissible to sell them or own them. The Muhtasib should explain to people that this kind of transaction is prohibited and should take the necessary measures to put an end to this trend in markets.

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First question from Fatwa No. 4998

Q 1: There are many stuffed birds such as pigeons and hawks that are sold as gifts and decorative ornaments. These birds are from the creations of Allah and they have not been changed. We would like to know the ruling on keeping them at home.

A: This is not a type of picture making or resembling the creation of Allah that is prohibited in the Hadiths, but keeping these stuffed birds as antiques at home is a waste of money and lavishness if their meat is lawful. It is also destroying a useful animal such as a hawk, without gaining any legal benefits. Moreover, stuffing costs are high and this is a type of lavishness. This may also be considered as having statues and the like in houses. Therefore, having stuffed birds is prohibited.

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Fatwa No. 1452

Q: People have to include a personal photograph in Identification Cards, Family Records, Driving Licenses,

(Part No. 1; Page No. 717)

Social Insurance papers, Exam Forms in schools and universities, Passports and the like. Is it permissible to take photographs for this purpose? If it is not permissible, what should the employee do in his job? Should he leave it?

A: Photography is Haram (prohibited) according to the Sahih Hadiths (Hadiths that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) reported from Allah's Messenger (peace be upon him) where he cursed Al-Musawwirun (painters, drawers, sculptors, and subsequently photographers) and mentioned that they will receive the severest punishment on the day of judgment. This is because photography is a means leading to Shirk (associating others in worship with Allah) and it is similar to imitating Allah's Creation. As for someone obliged to include a photo in Family Record, Passport, Exam Form or in Residence Papers or the like, it is permissible for them to do so based on the degree of necessity. Therefore, taking photographs is permissible in case of necessity and in case of someone whose work cannot be accomplished without use of photographs and such usage is for a public interest that cannot be otherwise achieved. Allah (Glorified and Exalted be He) says: ﴾while He has explained to you in detail what is forbidden to you, except under compulsion of necessity﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1377

Q: A man did not have an Identification Card issued for him, because he heard that pictures are Haram (prohibited). Is it permissible for him to be photographed for an Identification Card because he is in dire need of it?

A: The basic principle regarding photography as well as carrying and keeping pictures is that they are Haram because the Prophet (peace be upon him) cursed image-makers. However, if a person is obliged to have an Identification Card to use in their worldly affairs, such as moving from an organization to another, or getting a new job, etc., and all of it depends on being photographed, it is permissible, for only a necessary purpose.

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Fatwa No. 2595

Q: Is the photo of a woman's face in a passport or other documents considered as `Awrah (private parts of the body that must be covered in public) or not? In case that a woman refuses to photograph her face, is it permissible for her to appoint someone else to perform Hajj (Pilgrimage)

(Part No. 1; Page No. 719)

on her behalf ? What are the conditions of the Muslim woman's attire according to the Qur'an and the Sunnah?

A: It is not permissible for a woman to put a photograph of her face in a passport or any other documents because it is `Awrah. The woman's photo in a passport and other documents may tempt others who see it. However, if she is unable to travel to perform Hajj except in this way, then she is permitted to do that, and it is not permissible for her to appoint someone else to perform Hajj on her behalf.

The whole body of a woman is `Awrah according to the evidences derived from the Qur'an and the Sunnah, so she is obliged to cover her whole body before any one except her Mahrams (spouse or unmarriageable relatives), for Allah (Exalted be He) says: ﴾and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers﴿ He (Glorified be He) also says: ﴾And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts.﴿

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(Part No. 1; Page No. 720)

The fifth question from Fatwa no. (2742):

Q5: We have been informed by some Muslims that pictures are Haram (prohibited), and that angels do not enter a house where there are pictures. Is this true? Do these prohibited pictures refer to the three-dimensional images of humans and animals or do they include all pictures such as those in the ID card or on paper money? If the prohibition is general, how can we remove all images from the house? Please, enlighten us! May Allah reward you good.

A: Yes, all images of animate beings whether humans or animals are prohibited, whether they are three-dimensional pictures, drawings, or paintings on paper or cloth, or even photos. Angels do no enter a house where there are pictures, according to the general meaning of authentic Hadith. Yet, picturing is permitted only in necessary cases such as taking pictures of criminals and suspects to arrest them or pictures for passports and ID cards. Moreover, we hope that such pictures will not prevent angels from entering a house due to the necessity of keeping and carrying them. It is Allah alone Who is sought for help. Also, we think that pictures with menial value like those on bed covers or pillows do not prevent angels from entering houses. Among the Hadith mentioned in this regard, the saying of the Prophet (peace be upon him): (Those who make these pictures will be punished on the Day of Resurrection and it will be said to them, "Give life to what you created.") (Related by Al-Bukhari)

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It was also narrated on the authority of Abu Juhayfah (may Allah be pleased with him) that the Prophet (peace be upon him) (has cursed the one who consumes (takes) Riba (usury) and the one who pays it, and cursed the image-maker.)

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Fatwa no. (3208):

Q: I have a photocopier and I am often given ID cards, car licenses, and other documents with photographs on them to photocopy. In the light of the Hadith that prohibit the making of images, is it sinful for me to make photocopies of the photographs on IDs and similar documents, taking into account that I am being employed to make photocopies? Please inform me of the legal ruling on photocopying photographs or part of them, mentioning the relevant evidence.

A: Making images of beings with souls, such as human beings, animals, birds, and the like, is Haram (prohibited), whether the image is 3D or 2D, full-length or portrait. Likewise, copying images is also Haram, unless it is a necessity, such as for issuing a passport

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or citizenship. It is not permissible for a Muslim to make a living from making images.

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Fatwa no. (3703):

Q: Looking through "Sahih Al-Bukhari", I read the following words from the Messenger (peace be upon him), ﴾Every Musawwir (those who make pictures, photographs, and statues) will be in the Fire.﴿ I have worked as a photographer for 18 years, taking photos of people, animals, and other living beings. I am now working in the photography department of a munitions factory and take the photographs that are required by the factory for its publications and other reasons. Since I came across this Hadith I have been feeling very afraid, so I hope that Your Eminence will give me a Fatwa on this matter. Please bear in mind that I have been earning my living from photography for 18 years and that is still my source of income.

A: Firstly: Taking photographs of beings with a soul, whether they are people or animals is Haram (prohibited), unless it is an obligatory necessity, such as the photographs used for ID cards or on a passport for someone who has to travel, or photographs of criminals

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or people involved in incidents that endanger security, so they can be identified and arrested when this is required.

Secondly: There are many Halal (lawful) ways to earn money and it is incumbent on Muslims to choose ways that are far from what Allah declared as Haram and avoid the doubtful. May Allah make things easy for you and for us and lead us all to the way of guidance and righteousness. As for what is in the past, we hope that Allah will forgive you for this and we advise you to perform sincere Tawbah (repentance) to Allah.

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Fatwa No. 4885

Q: We have a photocopier. Is it permissible to photocopy identification cards and documents that bear photographs and the like?

A: The ruling on picture making of living beings that have souls is prohibition. It was reported on the authority of `Aisha (may Allah be pleased with her) that the Prophet (peace be upon him) said: (The most grievous torment on the Day of Resurrection will be for those who imitate (Allah) in the act of His creation.) (Related by Al-Bukhari and Muslim). It was reported also on the authority of Ibn `Abbas that he said: "I heard the Messenger of Allah (peace be upon him) saying: (Every picture maker will be in Hellfire, every picture he made will be revived by Allah and will torment him in Hellfire.")

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Photographing for living beings that have souls whether human beings or animals is prohibited because it is an attempt to resemble the creation of Allah. But it is permissible, out of necessity, to take photographs for identification cards, passports and for suspects. Otherwise, photographing is not permissible.

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Major sins

Fatwa No. 1759

Q: Ibn Hazm said that Mu'mins (believers) will be given their Record in their right hands, and Kafirs (disbelievers) will be given their Record in their left hands, and Mu'mins who committed major sins will be given their Record from behind their back. Kindly give us your Fatwa in this regard.

A: Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) are of the opinion that whoever dies as a Mu'min, will be given their Record in their right hands, regardless of committing major sins. And whoever dies as a Kafir - may Allah protect us - will be given their Record in their left hand or from behind their back in a way that represents their suffering and reluctance to take what is given to them. This is proven by evidences derived from Qur'an and Sunnah (whatever is reported from the Prophet), as they do not mention, as far as taking the Record is concerned, but a true believer, and a Kafir regardless of the type and degree of his Kufr (disbelief). Allah (Exalted be He) says: ﴾But whosoever is given his Record behind his back,﴿ ﴾He will invoke (for his) destruction,﴿ These Ayahs (Qur'anic verses) talk about Kafirs whose Kufr takes them out of Islam. Allah (Exalted be He) tells at the end of these Ayahs that such persons do not believe in the Hereafter: ﴾Verily, he thought that he would never come back (to Us)!﴿ i.e return to His Lord for reckoning and

punishment or reward. There is no contradiction between Allah's saying in a certain Ayah (Qur'anic verse) that the Kafir will be given his Record from behind his back and in another with his left hand, for it is possible to combine between them by taking the Record of his deeds with his left hand and from behind his back at the same time as mentioned before. So, one of the two Ayahs shows the limb with which the Kafir takes his Record, and the other shows the way with which this Record is taken. As for what you mentioned concerning Ibn Hazm and his saying that believers who committed major sins will be given their Record from behind their back, this is a true quotation, but Ibn Hazm's opinion itself is untrue. The proper opinion in this regard is what has been mentioned, and that is the opinion of Ahl-ul-Sunnah wal-Jama`ah.

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The third question from Fatwa no. (2235):

Q3: Allah (Exalted be He) says: ﴾The fornicatress and the fornicator, flog each of them with a hundred stripes.﴿ **He (Exalted be He) also says:** ﴾And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes﴿ **Also says:** ﴾And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise.﴿

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What is Allah's ruling on the Day of Resurrection on those who commit these major sins and die without repenting or being subject to the above-mentioned punishments?

A: The `Aqidah (Creed) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) in this regard is that any Muslim who dies persisting on committing one of the major sins like Zina (illegal sexual intercourse outside marriage), Qadhf (falsely accusing a chaste person of illegal sexual intercourse outside marriage) or theft, will be left to the Will of Allah (may he be Exalted), if He wills, He will forgive them and if He wills, He will torture them for the major sin on which they died. Yet, their final resort will be in Jannah (Paradise), for Allah (may He be Exalted and Praised) says: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ There are also Sahih (authentic) and Mutawatir (Hadith reported by a significant number of narrators throughout the Isnad, whose agreement upon a lie is impossible) indicating that sinners who believe in the Oneness of Allah will be taken out of Hell-fire, in addition to the Hadith reported on the authority of `Ubadah ibn Al-Samit (may Allah be pleased with him) who narrated: ﴾We were sitting with the Prophet (peace be upon him) and he said: "Will you give me your pledge of allegiance not to worship anything along with Allah, not to commit Zina or to steal? Then, he read the Ayah from Surah Al-Nisa',﴿ (i.e. the mentioned Ayah). Sufyan - the sub-narrator - added (in his narration) that: He recited the Ayah: ﴾Whoever among you fulfills his pledge, will receive his reward from Allah; and whoever commits any of those sins and receives the legal punishment (in this life), his punishment will be an expiation for that sin; and whoever commits any of those sins and Allah screens him, then it is up to Allah to punish or forgive him.﴿

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Fatwa no. 4850

Q: Is it lawful to call a person who commits Zina (sexual intercourse outside marriage) or drinks intoxicants a "Kafir (disbeliever)"?

A: Whoever drinks intoxicants or commits Zina should not be called a "Kafir" according to Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim community). He is as much of a believer as he has of Iman (faith/belief) and as much of a lecher as he has committed of sin. As to the saying of the Prophet (peace be upon him): ("A committer of Zina (sexual intercourse outside marriage), when he commits Zina, does not commit it while he is a believer; and he does not drink Khamr (intoxicant), when he drinks it, while he is a believer...") it negates having perfect Iman, yet it does not negate having Iman.

(Part No. 1; Page No. 730)

It is authentically reported that the Prophet (peace be upon him) said on the authority of Abu Dhar as related by Al-Bukhari: ("No servant (of Allah) says, 'La ilaha illa Allah (there is no deity but Allah)' then dies in this state, except that he will enter Paradise." I said, "Even if he committed illegal sexual intercourse, and even if he committed theft?" He replied, "Even if he committed illegal sexual intercourse (Zina), and even if he committed theft." I repeated, "Even if he committed illegal sexual intercourse, and even if he committed theft?" He replied, "Even if he committed illegal sexual intercourse, and even if he committed theft," I repeated again, "Even if he committed illegal sexual intercourse, and even if he committed theft?" He replied, "Even if he committed illegal sexual intercourse, and even if he committed theft, in spite of Abu Dhar.) When Abu Dhar narrated this Hadith, he used to say, "In spite of Abu Dhar." Abu 'Abdullah said, "This is at the time of death or before it, if one repents and regrets and says: La ilaha illa Allah (there is no deity but Allah), his sins will be forgiven." Thus, such a person embraces belief in both: promises of reward and threats of punishment, and acts according to them without denying any of them. On the other hand, anyone who deems it lawful to commit Zina, theft, drink intoxicants, or any other prohibitions, unanimously agreed to be forbidden, is considered a Kafir according to the view of Ahl-ul-Sunnah wal-Jama'ah.

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The Seventh Question from Fatwa no. (5383):

Q7: Will a believer abide eternally in the Fire? And what happens if they believe in Allah, His Angels, etc., but do not perform Salah (Prayer)?

A: A believer will not remain in the Fire eternally. If someone dies having committed major sins, other than Shirk (associating others in worship with Allah), without having performed Tawbah (repentance to Allah) for them, it will be left to the Will of Allah to decide. If Allah so wills, they may be punished or forgiven, but their final destination will be to Paradise. Allah (Exalted be He) says: ﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾ Anyone who abandons Salah is a Kafir (disbeliever) and is committing a major act of Kufr (disbelief), on account of which they will abide eternally in the Fire with the other Kafirs.

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The Third Question from Fatwa no. (5401):

Q3: What is the ruling on a habitual drinker who died not having performed Tawbah (repentance to Allah) for their sin after being advised and warned about it? Is it obligatory on us to bury them in a Muslim graveyard? Also, what is the ruling on someone who deliberately kills themselves?

(Part No. 1; Page No. 732)

A: If a Muslim dies persisting in a major sin, such as drinking alcohol, Riba (usury), Zina (illegal sexual intercourse outside marriage), stealing, or similar sins, or if they commit suicide, according to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community), they are considered to be a believer due to their Iman (Faith), but their major sin renders them a Fasiq (someone openly and flagrantly violating Islamic law). The matter will be left for Allah to decide, if He so wills, He may forgive them, and if He so wills, He may punish them according to their sins. The body of the deceased should be washed, shrouded, and buried in the Muslim graveyard after offering the Funeral Prayer for them, as this major sin does not make this unlawful, as Allah (Glorified be He) says: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ Moreover, what is reported in the Mutawatir Hadith (Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) from the Prophet (peace be upon him) is that the disobedient believers will be taken out of the Fire on the Day of Resurrection.

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The Third Question from Fatwa no. (5634):

Q3: Will a soldier, who kills others while defending the country following a dispute with another country, be admitted to Jannah (Paradise)?

A: Yes, they will be admitted to Jannah, if they die as a Muslim. However, if a Muslim has committed

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major sins, other than Shirk (associating others in worship with Allah), and dies without performing Tawbah (repentance to Allah), their affair will be left to the Will of Allah (Glorified be He). This is the view held by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) based on the Qur'anic Ayah (verse) in which Allah (Glorified and Exalted be He) says: (Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills)

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Fatwa No. 6207

Q: Some of my father's acquaintances told me that he killed some people at a time when stealing and corruption prevailed. My father died while I was young. Since knowing this, I am confused regarding what I should do to make up for what my father did. He died without performing Hajj but I offered it on his behalf. It is worth mentioning that he did not have any children other than me. What shall I do? Shall I feed a needy person for every victim my father killed? I swear by Allah that freeing a slave is beyond my means. What shall I do regarding Sawm (fast), which he never observed? May you guide me! May Allah reward you with the best!

(Part No. 1; Page No. 734)

A: If a Muslim dies after deliberately killing a person or persons, then he has committed a major sin other than Shirk (associating others in worship with Allah). He is left to the Will of Allah Who forgives or tortures him according to His Will. Allah (Exalted be He) says: ﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾ Then on the Day of Judgment, there will be a sort of settlement between him and his victim regarding misdeeds and good deeds. You only have to ask Allah to forgive your father and be merciful with him. You can also give Sadaqah (voluntary charity) on his behalf so that Allah may have mercy on him and pardon him.

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Fifth question from Fatwa No. 6396

Q 5: What is the ruling on a person who does not perform any obligatory acts of `Ibadah (worship) like Salah (Prayer) even though he is well? He used to do good deeds and avoid evil ones. He says: "Allah is Forgiving and Merciful. I do no evil deeds and I love doing good." However, some people also perform Salah and do righteous deeds, but commit sins such as Zina (illegal sexual intercourse outside marriage), Riba (usury) and drinking Khamr (alcohol or any other intoxicant). What is the ruling on doing so?

(Part No. 1; Page No. 735)

A: Firstly: Abandoning Salah is an act of Al-Kufr-ul-Akbar (major form of disbelief) even if one does not deny its obligation. This is the most proper viewpoint of scholars. The Prophet (peace be upon him) said: (That which differentiates us from the Kafirs (disbelievers) and hypocrites is our performance of Salah. He who abandons it, becomes a Kafir (disbeliever).) There are other Hadiths of the same meaning.

Secondly: Committing Zina, dealing in Riba and drinking Khamr are from the major sins that do not render a Muslim a Kafir as long as he does not regard them as lawful. But committing these sins puts a person in a great danger. If someone dies as persisting on committing major sins, they are under Allah's Will. If He wills to forgive them, He will forgive them. Allah may also punish them according to their sins and then admit them to Jannah (Paradise). Allah (Exalted be He) says: (Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills)

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The fifth question of Fatwa No. (6614):

Q5: Was Adam (peace be upon him) driven out of the Garden, and is his progeny to bear the burden of his sin?

A: Allah (Exalted be He) informed us that He caused Adam (peace be upon him) to descend from the Garden after he disobeyed, and then Allah forgave him. He also informed us that He would send the scriptures, prophets, and messengers. Thus, whoever obeys, Paradise will be his abode and whoever disobeys, Hellfire will be his abode. Allah (Exalted be He) says (what means): ﴾We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.﴿ ﴾But those who disbelieve and belie Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) - such are the dwellers of the Fire. They shall abide therein forever.﴿

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The Third Question from Fatwa no. (7122):

Q3: What is the ruling on those who commit major sins, such as murder, theft, Zina (illegal sexual intercourse outside marriage), and the like, while living in a country that enforces laws other than the Islamic Shari`ah? Please provide us with authentic evidence.

(Part No. 1; Page No. 737)

A: Those people who are Mushriks (those who associate others with Allah in worship) and are committing major Shirk (associating others in worship with Allah) when they die, will abide in the Fire eternally. However, if they perform Tawbah (repentance) from their sins and from Shirk, and do righteous deeds, Allah will forgive them and will substitute their sins with good deeds. Allah (Exalted be He) says: ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ Allah also says: ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴿ ﴾"And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him (in Islâm) before the torment comes upon you, (and) then you will not be helped.﴿ The Ayahs (Qur'anic verses) continue until Allah (Glorified be He) says: ﴾And Allâh will deliver those who are the Muttaqûn (the pious - See V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.﴿ He (may he be Exalted) also says: ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).﴿ It is also confirmed that the Prophet (peace be upon him) said: ﴾Islam voids what was before it (previous misdeeds).﴿ However, those

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who commit sins other than Shirk after embracing Islam, according to the correct opinion, i.e. that of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community), they are believers according to the level of their Iman (belief) and Fasiqs (those openly and flagrantly violating Islamic law) according to the amount of major sins, other than Shirk, that they have committed. However, if they die while practicing these sins, without repentance, according to Ahl-ul-Sunnah wal-Jama`ah, the matter will be entrusted to Allah, Who may either pardon and forgive them due to their Iman, if He so wills, or punish them due to their sins, if He so wills. Allah (Exalted be He) says: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ He (Exalted be He) also says: ﴾And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was

evil. Perhaps Allâh will turn unto them in forgiveness. Surely, Allâh is Oft-Forgiving, Most Merciful.) It is reported on the authority of Abu Dhar (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ("Someone came to me from my Lord and informed me" - or he said, "Gave me the good news that if any of my Ummah (nation) die while not associating anything in worship with Allah, they will enter Paradise." I asked, "Even if they had committed Zina and theft?" He replied, "Even if they had committed Zina and theft.") Reported by Al-Bukhary, Muslim, and others.

The Hadith relating to Shafa`ah (intercession) that have been ranked as Sahih (authentic) and Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) give detailed evidence on the subject. You can refer to them in "Sahih Al-Bukhary," "Sahih Muslim," and other books of the Sunnah (whatever is reported from the Prophet). This applies if a Muslim dies without performing Tawbah, but if they do perform it, Allah enjoined upon Himself to forgive them as has been shown in

the texts quoted above and other texts.

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Fatwa no. 8742

Q: A Hadith was mentioned in the book entitled "Al-Kaba'ir" (Major Sins) by Shaykh Ibn 'Abdul-Wahab which reads: "Whoever says, 'I am a believer' is in fact a Kafir (disbeliever). Whoever says, 'I will be in Paradise' will be in Hellfire" or something to that meaning, without Takhrij (referencing) or Ta'lil (logical and methodical reasoning). Please advise regarding the authenticity and explanation of this Hadith.

A: This was not authentically confirmed to be a Hadith of the Prophet (peace be upon him), but was narrated as an Athar (narration from the Companions) attributed to 'Umar Ibn Al-Khattab (may Allah be pleased with him). Ibn Kathir mentioned it in his interpretation of the Ayah saying (what means): ﴾Have you not seen those (Jews and Christians) who claim sanctity for themselves. Nay, but Allâh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a scalish thread in the long slit of a date-stone.﴿ (Surah Al-Nisa', 4: 49). He said, "Imam Ahmad reported on the authority of Al-Mu'tamir, from his father, from Nu'aym ibn Abu Hind, from 'Umar Ibn Al-Khattab (may Allah be pleased with him) that he said: 'Whoever says, 'I am a believer', is in fact a Kafir. Whoever says, 'I am knowledgeable', is in fact ignorant. Whoever says, 'I will be in Paradise', will be (end up) in Hellfire.'"

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Its narrators are trustworthy; it was narrated also by Ibn Mardawayh, from Musa Ibn 'Ubaydah, from Talhah Ibn 'Ubaydullah Ibn Kurayz, from 'Umar that he said, "The thing I fear most for you is self-opinion; whoever says, 'I am a believer', is in fact a Kafir; whoever says, 'I am knowledgeable', is in fact ignorant; whoever says, 'I will be in Paradise', will be (end up) in Hellfire.' Nevertheless, its chain of narration includes Musa Ibn 'Ubaydah Ibn Nashit Al-Rabadhy, who is a weak narrator; Imam Ahmad said about him, "Reporting on his authority is unacceptable." He also said, "Hadiths reported by him are Munkar (rejected for being reported by a weak narrator whose narration conflicts with an authentic Hadith)." Yahya Ibn Ma'in and Ibn Al-Madini ranked him as weak. This concludes Ibn Kathir's commentary.

Moreover, the mentioned narration of Ahmad has a missing narrator in its chain of transmission, because Na'im did not directly hear from 'Umar (may Allah be pleased with him). However, the mentioned Athar, if it is true, refers to whoever says so by way of self-praise and overweening estimate of one's own deeds; and the falsity and infringement on the knowledge of Ghayb (the Unseen) in stating, "I will be in Paradise" although Allah the Exalted says (what means): ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ Surah Al-Naml, 27: 65). He also states: ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿ (Surah Al-Jinn, 72: 26-27).

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We recommend that you refer to the second volume of the book entitled "Kashf Al-Khafa' wa Muzil

Al-Iltibas 'amma Ishtahara min Al-Ahadith 'ala Alsinat Al-Nas" by Al-'Ajluny, so that you learn more about this issue.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa No. (9452):

Q4: Is it true that my father's illness is a sign of Allah's love for him, as the Prophet (peace be upon hum) stated: (When Allah loves a servant, He tries him (by affliction).) **However, my father did not use to offer Salah (prayer) before his illness and it is known that sickness expiates sins.**

Is it true that working in banks is unlawful? What is the legal decision when a person is compelled to do so, because there is no other work available?

A: First: We have already issued Fatwa No. 4961 regarding working in a bank that deals in Riba (usury or interest). It states that if the bank does not deal in interest bearing transactions, the salary or the bonus an employee receives for work is Halal (lawful), for earning it through lawful work.

On the other hand, if the bank deals in Riba, the salary or the bonus an employee receives for work is Haram (unlawful), because of their cooperating with the owners of these Riba-based banks in sin and transgression. Allah says (what means): (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.) It is also narrated that: (The Messenger of Allah (peace be upon him) cursed the one who consumes (takes) Riba (usury or interest), the one who pays it, the one who writes it down and the two who witness it. He (peace be upon him) said, "They are all equal.") Related by Muslim.

Second: If a believer is afflicted with an illness, or any other kind of hardship, this will help expiate some of their sins, because the Prophet (peace be upon him) stated: (No calamity befalls a Muslim but that Allah expiates some of his sins because of it, even though it were the prick he receives from a thorn.) Related by Ahmad, Al-Bukhari, and Muslim. It is also reported that the Prophet (peace be upon him) said: ("Verily, the greatness of reward is with the greatness of trial. And indeed, when Allah loves a people, He tries them (by affliction). Whoever is content (with Allah's Decree) will win His Good Pleasure, but whoever is discontent (with Allah's Decree) will earn His Wrath.") Related by Al-Tirmidhy. This is for the believers. As for the disbelievers, sickness is a kind of worldly accelerated punishment. According to the more correct of the two opinions held by the scholars, a person who abandons Salah is considered a Kafir (disbeliever).

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Fatwa No. 11398

Q: An Imam (the one who leads congregational Prayer) delivered Jumu'ah (Friday) speech on 10/6/1408 A.H. He admonished people and reminded them of Jannah (Paradise) and what Allah (Exalted be He) prepared of blessings therein. At the end of his speech, he swore that whoever shaves his beard or lets his garment down will not enter Jannah. We would like you to guide us to the truth in this regard. Is this true or false?

A: Shaving the beard and letting clothes down are prohibited acts. Whoever does so is disobedient to Allah. If such a person dies as persisting on doing so without making Tawbah (repentance to Allah), his affairs will be with Allah. He may punish him according to his sins and then admit him to Jannah and He may forgive him out of His Bounty and Generosity. The speaker who swore that a person who shaves his beard and who lets his clothes down will not enter Jannah committed a mistake in his oath and contradicted the view of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) concerning the ruling of a disobedient person if they die without making Tawbah to Allah. We ask Allah to guide him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Major Shirk

(Part No. 1; Page No. 746)

The First Question from Fatwa no. 1653

Q 1: What is the difference between major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) and minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam) in terms of their definitions and rulings?

A: Major Shirk is: (i) Regarding anything equal to Allah, in terms of His Names and Attributes, such as by calling them by the Names or the Attributes of Allah. Allah (Exalted be He) says: ﴾And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.﴿ The forms of heresy in relation to Allah's Names include naming others by His Personal Names and Attributes.

(ii) Regarding others as equal to Allah (Exalted be He) in terms of `Ibadah (worship) and humbling oneself to other than Him, such as: the sun, the moon, a prophet, an angel, or a pious person. Trying to get closer to them through performing Salah (Prayer), seeking succor in times of adversity or suffering, seeking help in bringing benefit; supplicating to the dead or absent beings to relief distress or to meet requests, and other such acts that are the province of Allah (Glorified be He). Practicing any of these acts or similar to them is worshipping other than Allah, and is considered to be Shirk. Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God - i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."﴿

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There are many similar Ayahs (Qur'anic verses) on Tawhid-ul-Ibadah (Oneness of Worship).

(iii) Regarding anything as being equal to Allah in terms of their legislation, accepting the laws and judgments of other than Allah, agreeing with their rulings on the lawful and prohibited, out of reverence and veneration, and resorting to them in judging and resolving the disputes. Add to this believing that a law other than that of Allah is effective in litigation or deeming what is permissible, even if it is not regarded as a religion. In this concern, Allah (Exalted be He) talks about the Jews and

the Christians: ﴾They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)."﴿ There are similar Ayahs and Hadiths on the grave sin of agreeing with laws other than the Laws of Allah or abandoning the Law of Allah in favor of positive law or tribal customs, or the like. These are the three types of major Shirk and if anyone commits any of them, they will be an apostate who is taken outside the Din (religion) of Islam. If this happens, they will not be able to have Janazah (Funeral) Prayer performed for them if they die, nor will they be buried in the Muslim graveyard, Muslims will not be able to inherit from them - instead their property will be given to Bayt-ul-Mal (Muslim public treasury) - nor will Muslims be able to eat meat from animals they slaughter. The ruling on them is that they should be executed by the Muslim ruler, unless they perform Tawbah (repentance to Allah) before they are executed. If they do this, their Tawbah will be accepted, they will not be executed, and they will be treated as a Muslim again.

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As for minor Shirk, this refers to all that is prohibited by the Shari`ah (Islamic law) to block the means that may lead to major Shirk and these are described as Shirk in the religious texts. This includes swearing by other than Allah, as this is seen as a way leading to major Shirk. Therefore, the Prophet (peace be upon him) forbade swearing by other than Allah. It was authentically reported that he (peace be upon him) said: ﴾Allah forbids you to swear by your fathers. Anyone who has to take an oath should swear by Allah or be silent.﴿ In fact, the Prophet (peace be upon him) called it an act of Shirk. Ibn `Umar (may Allah be pleased with them both) narrated that the Prophet (peace be upon him) said: ﴾Anyone who swears by other than Allah has committed Shirk.﴿ (Related by Ahmad, Al-Tirmidhy, and Al-Hakim with a good Isnad (chain of narrators)) Swearing by other than Allah involves exceeding the proper bounds in revering other than Allah, and the result of this could lead a person to major Shirk.

Other examples of minor Shirk include common expressions used by many Muslims, such as: "Ma sha' Allah wa shi'ta (What Allah wills and you will)," "Lawla Allah wa anta... (But for Allah and you...)," and similar sayings. The Prophet (peace be upon him) prohibited these sayings and guided those who say them to say instead: "Ma sha' Allah wahdahu (What Allah Alone wills)" or "Ma sha' Allah, thumma shi'ta (What Allah wills, and then you will)." This is a way to block the means to major Shirk and the belief that other than Allah shares with Him the will to determine the occurrences and events of the universe. Other prohibited sayings are: "Tawakaltu `ala Allah wa `alayka (I rely on Allah and on you)" and "Lawla siyahu ad-dik or al-bat, la suriqa al-mata` (But for the crowing of the cock or the (quacking of the) duck, the property would have been stolen)." Another example is Riya' (showing-off), such as when performing acts of `Ibadah by elongating Salah sometimes so it will be seen

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by people or raising the voice when reciting the Qur'an or performing Dhikr (Remembrance of Allah) to be heard and praised by people. It was related by Imam Ahmad, with a Sanad (chain of narrators) that is Hasan (it contains a narrator with weak exactitude, but is free from eccentricity or blemish) on the authority of Mahmud ibn Labid (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said: ﴾What I fear most for my Ummah (nation) is the minor Shirk of Riya'.﴿ If someone never performs acts of worship without Riya' and otherwise does not perform

Salah, Sawm (Fasting), Dhikr, nor recite the Qur'an, they are committing major Shirk and are one of the hypocrites about whom Allah says: ﴾Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.﴿ ﴾(They are) swaying between this and that, belonging neither to these nor to those﴿ up to where Allah says: ﴾Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.﴿ ﴾Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh's sake only, not to show off), then they will be with the believers. And Allâh will grant the believers a great reward.﴿ He then confirmed this in a Hadith Qudsy (Revelation from Allah in the Prophet's words): ﴾I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me.﴿ (Related by Muslim in his Sahih [Book of Authentic Hadith])

Committing an act of minor Shirk does not take a person out of Islam, but it is regarded as the second most major sin, next to major Shirk. That is why `Abdullah ibn Mas`ud said,

"Lying when swearing by Allah is better to me than someone honestly swearing by other than Him." Consequently, the ruling on someone who commits minor Shirk is that they are treated like a Muslim; their family inherit from them and they inherit from their family according to what is laid down in the Shari`ah; if they die, Muslims will perform the Janazah Prayer for them and bury them in the Muslim graveyard; and Muslims will also eat the meat from an animal they slaughter, and so on, according to the other Islamic rulings. They will not stay eternally in the Fire if they do go into it, just like any sinner who committed a major sin, according to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) and contrary to the views of the Kawarij (a deviant Islamic sect claiming that those who commit major sins are disbelievers) and Mu`tazilah (a separatist Islamic sect claiming that those who commit major sins are in a state between belief and disbelief).

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The First, Second, and Third Questions from Fatwa no. (2229):

Q1: What is the Tafsir (explanation/exegesis of the meanings of the Qur'an) of the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴿And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone).﴾ **?**

A: The Tafsir of the Ayah: ﴿And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone).﴾ is that Allah (Exalted be He) is forbidding His Believing Servants from marrying women who are Mushriks (those who associate others with Allah in worship), with the exception of the women of the People of the Book; the Jews and Christians. This is supported by the Ayah in which Allah (Exalted be He) says: ﴿Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends.﴾

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In this Ayah from Surah Al-Ma'idah, Allah makes it lawful to marry free chaste Jewish or Christian women. This shows that they are not included among the Mushriks mentioned in the Ayah from Surah Al-Baqarah and that the People of the Book are not included with the Mushriks in the Ayah: ﴿Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, were not going to leave (their disbelief) until there came to them clear evidence.﴾ Nor in the Ayah: ﴿Verily, those who believe (in Allâh and in His Messenger Muhammad صلى الله عليه وسلم), and those who are Jews, and the Sabians, and the Christians, and the Majûs, and those who worship others besides Allâh, truly, Allâh will judge between them on the Day of Resurrection.﴾ It is also correct to say that women of the People of the Book are included in the general prohibition of marrying Mushrik women, in Surah Al-Baqarah, but that the Ayah in Surah Al-Ma'idah excludes them from this general prohibition.

There is no contradiction between the two Ayahs if explained either way. The Ayah of prohibition is confined to a specific category of Kafirs (disbelievers) while the Ayah of permission is confined to another category of them. This is the view of the majority of the Sahabah (Companions of the Prophet, may Allah be pleased with them), although there is not an Ijma` (consensus) on this point. Ibn Jarir stated in his Tafsir that there was Ijma` among the Sahabah that this was permissible, and he judged the narration about `Umar (may Allah be pleased with him)

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reprimanding Talhah ibn `Ubaydullah for marrying a Jewish women and Hudhayfah ibn Al-Yaman for marrying a Christian woman to be Da`if (weak) and refuted. He did so according to the Sanad (chain

of transmission) and because they conflicted with other reports that were stronger. Ibn Jarir also mentioned the aversion of `Umar and his son `Abdullah (may Allah be pleased with them both) to this practice, because they feared that Muslims would be excessive in marrying women from the People of the Book, following in imitation of the examples of Hudhayfah, Talhah, and `Uthman (may Allah be pleased with them). They also feared that Muslims would turn away from marrying Muslim women, and in doing so, would violate the Prophet's advice to marry religious Muslim women. Undoubtedly, a Muslim woman is better than a woman from the People of the Book in terms of religion.

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Q2: Is the Shirk (associating others in worship with Allah) mentioned in the glorious Ayah include the Muslims who follow some sufi orders such as Al-Tijaniyyah, and Al-Qadiriyyah. Or those who wear amulets, whether Ayahs of the Qur'an are inscribed on them or not. Or those who embrace Islam but practice some idolatrous traditions?

A: The Shirk mentioned in the Ayah includes whoever seeks the help of anyone other than Allah e.g. the Jinn (creatures created from fire), the dead, or absent people. It also expands to those who have some idolatrous traditions like those of Jahiliyyah (pre-Islamic time of ignorance) e.g. seeking to draw close to other than Allah by making vows and offering sacrifices to other than Allah. Additionally, they beseech them for help, rub their bodies against their graves, and circumambulate around them in hope of their bringing benefit to them or warding off harm. Whoever commits these act falls under the general meaning of the Mushrik men and women mentioned in the Ayah. It is not lawful to allow them to marry believing women until they embrace true, pure Iman (Faith) and repent of the mentioned polytheistic heresies and their like that nullify faith.

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Likewise, a believer should not marry any of their women who practice heresies and polytheistic acts until they quit doing them and repent of their sins.

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Fatwa No. 4229

Q: One of the idol worshippers met us and said: "Allah has sent His Prophet (peace be upon him) to all people as a bringer of good tidings and a warner. Allah ordered him to prevent idol worshipping. But He left Al-Hajar Al-Aswad (The Black Stone in the southeast corner of the Ka`bah from which Muslims begin circumambulation) in the corner of Ka`bah to be kissed and visited and that people may perform Du`a' (supplication to Allah) there. Why did He leave Al-Hajar Al-Aswad? He did so because those who offer `Ibadah (worship) to idols do not intend idols with `Ibadah. But they offer `Ibadah to idols to be a means between Allah (Glorified and Exalted be He) and them." He added: "If this is so, then Al-Hajar Al-Aswad and the idols are similar." Therefore, I sent you this question in order to know your answer that I may be guided and guide others.

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A: `Ibadah is to obey Allah, carry out His commands, abstain from what He prohibits, obey the commands of the prophet (peace be upon him), follow his example in what he did of good deeds, regard as lawful what He considers to be lawful and to regard as unlawful what He decreed to be unlawful. This should be out of hope for His reward and out of fear of His punishment. Allah says: ﴾They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)."﴿ It was authentically reported that the Prophet (peace be upon him) kissed and touched Al-Hajar Al-Aswad during his Tawaf (circumambulation around the Ka`bah) out of obedience to Allah. The Sahabah (Companions of the Prophet) followed the example of the Prophet (peace be upon him) in this regard out of obedience to Allah in carrying out the rites. They did not do so to glorify Al-Hajar Al-Aswad without legislation from Allah. Therefore, `Umar ibn Al-Khattab (may Allah be pleased with him) said his famous saying: "By Allah I know that you are but a stone that brings no benefit and causes no harm. Had it not been that I saw the Messenger of Allah (peace be upon him) kissing you, I would not have kissed you." Consequently, kissing and touching Al-Hajar Al-Aswad in Tawaf is one of the rites of Hajj (Pilgrimage) and an act of `Ibadah, and likewise Tawaf whether in Hajj or 'Umrah (lesser pilgrimage) and directing one's face towards Ka`bah in Salah (Prayer) and Du`a'. A person is not allowed to turn their face or back towards Ka`bah while urinating or defecating. All these are acts of `Ibadah and obedience to Allah (Exalted be He) by following His command and abstaining from what He prohibits. Muslims do not do this by their own free will. Moreover, the Sujud (Prostration) of the angels to Adam (peace be upon him) was an act of `Ibadah to Allah and obedience to His command to do so.

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The angels did not do so as an act of `Ibadah to Adam. When Iblis (Satan) refused to make Sujud for Adam, Allah was angry and cursed him. All these acts of `Ibadah were not to use Al-Hajar Al-Aswad, Ka`bah and Adam (peace be upon him) as a means to drive us closer to Allah in position. They are all but to obey Allah in His legislation and to follow His commands. This is different from the `Ibadah of Kafirs (disbelievers) to idols. They do so out of their free will in order to satiate their desires without guidance from Allah. However, Allah prohibits doing so for them and threatens them with painful chastisement for it. He (Exalted be He) sent His messengers to get rid of these idols and to fight those who offer `Ibadah to anyone other than Allah to bring them closer to Allah in position. Thus, how can we compare what Allah commands to what He prohibits! How far is the relationship between this and that. It is similar to one thing and its opposite.

Exalted is your Lord, the Lord of might, above what they describe. Peace be upon the Messengers. Praise is to The Lord of the worlds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4357

Q: I had previously asked you about the ruling on the validity of praying behind an Imam (leader of congregational Prayer) who commits Shirk (associating others with Allah in worship) while claiming to be a Muslim, such as those who offer sacrifices to Awliya' (pious people), invoke them, make vows to them, circumambulate around their graves, set out to visit them and so on.

We are frequently asked about this issue during our travels to some Muslim countries, and it was repeatedly posed by Ansar (Supporters) of Sunnah in Sudan when we went there earlier this year. You recommended that we send you this question in writing, to be viewed by the Ifta' Committee and the answer be discussed in detail and then published. Again, I am reminding Your Honor, and waiting for your written reply in detail. May Allah reward you the best for your efforts.

A: If a person makes vows or offers sacrifices to other than Allah; or invokes other than Allah for something beyond normal means, such as healing the sick or having progeny; or invokes people who are absent to relieve a distress, or someone dead to repel harm; or circumambulates graves; or set out on a special journey to them; or seeks the help of idols and similar objects, they are considered Mushriks (those who associate others with Allah in worship), guilty of major Shirk. Their own Salah (prayer) is invalid. Thus, it is not permissible to appoint such a person as an Imam to lead others in prayer or to pray behind him for his committing of Shirk.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 1; Page No. 758)

Fatwa no. (6140):

Q: I teach Arabic in the public high school of Kerala and I try, with the Help of Allah, to be a faithful servant of the true Din (religion) of Islam. It is with great sadness and hope that I am informing Your Eminence that there is a dispute among our scholars regarding the meaning of these Words of Allah (may he be Exalted): ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ **One group says that Allah created the Jinn (creatures created from fire) and humans to worship Him Alone and not to worship other than Him. Accordingly, if someone worships other than Allah, they will be ruined and deserve His Punishment eternally.**

The other group says that it means that Allah created the Jinn and humans to worship Him Alone. Accordingly, if someone does anything other than worshipping Allah, they will be ruined and deserve His Punishment eternally. Bearing in mind that both of these views have lengthy explanations behind them, please explain to us which view is true and most correct.

A: Allah created all creatures to worship Him Alone, associating no other in worship with Him. It is therefore only impermissible to worship other than Him or associate others in worship with Him. However, being occupied with other matters that do not conflict with worshipping Allah Alone or associating no partners in worship with Him, such as being occupied with trade, industrial or agricultural activities, this is not objectionable. Therefore, the first view is correct and that the second view is a false one that has not been adopted by any of the scholars. We advise you to refer to the Tafsir (explanation/exegesis of the meanings) of Allah's Words: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿

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You could refer to the Tafsirs of Ibn Jarir Al-Tabary, Ibn Kathir, and other Mufassirs (exegetes of the Qur'an) known for their adherence to the Sunnah (whatever is reported from the Prophet).

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Fatwa No. 7901

Q: I was in Madinah and went to visit Al-Masjid Al-Nabawy (the Prophet's Mosque). I stood before the grave of the Prophet (peace be upon him) and greeted him. I, then, invoked peace upon him from the booklet of a person standing there. The book includes no statements entailing Shirk (associating others in worship with Allah), but Allah knows best. We seek refuge in Allah from this! It includes statements of praise of the Messenger (peace be upon him), his family and Sahabah (Companions). It is the blue booklet currently circulating in the market. While reading in the book, I began to cry for I was sincerely praising the Prophet (peace be upon him) and invoking peace upon him. I once read in a book, which I do not recall the name of, that when visiting the grave of the Messenger (peace be upon him), one should stand before the grave and greet the Messenger (peace be upon him) with reverence and sound faith

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as if they are standing before him while he was still alive. I also heard a Hadith which means that Allah returns the soul of His Messenger (peace be upon him) to his body to return the greeting of whoever greets him. I felt nothing strange in what I did. However, a few days after this visit, I attended a religious lecture in Al-Masjid Al-Nabawy in which the lecturing shaykh warned against committing sinful deeds - as is stated in a Madh-hab (school of jurisprudence) - when visiting Al-Masjid Al-Nabawy. The shaykh added that visitors have to turn their backs to the grave and direct their faces towards the Qiblah (direction faced for Prayer towards the Ka`bah).

The shaykh warned against raising the hands in Du`a' (supplication) while standing at the grave and asking for the intermediation of the Messenger (peace be upon him). He even warned against other deeds which entail Al-Shirk-ul-Akbar or Al-Shirk-ul-Asghar (major or minor form of associating others in worship with Allah). At this point, I began to recall what I did on that day lest I might have committed something unlawful - may Allah save us. Since then, Satan has been bewildering me regarding what I did. I only invoked peace upon the Messenger (peace be upon him) and praised him. I was even standing with my left side towards the grave, casting a look at it from time to time. After the invocation of peace, I surprisingly found myself crying. I do not know why, was it because of the Muslims' status after the Prophet (peace be upon him) or because of my love for him? My mind was wavering with many thoughts and emotions while invoking peace upon him. May Your Eminence answer the following questions:

1- Did any of my actions entail Al-Shirk-ul-Akbar or Al-Shirk-ul-Asghar - may Allah save us?

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2- What are the deeds entailing Al-Shirk-ul-Akbar and Al-Shirk-ul-Asghar? May you illustrate with examples of each?

3- Allah (Glorified and Exalted be He) says in the following Ayah (Qur'anic verse):

Bismillah Al-Rahman, Al-Rahim (In the Name of Allah, the Most Gracious, the Most Merciful) ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins.﴿ **Allah is Most Truthful. Some Mufassirs (exegetes of the Qur'an) state that Allah (Glorified and Exalted be He) forgives all sins, including Shirk. Does the intended Shirk refer to Al-Shirk-ul-Asghar or Al-Shirk-ul-Akbar or to both of them?**

A: Firstly: It is permissible to invoke peace upon Allah's Messenger (peace be upon him) while facing his grave. It is a good sign to cry while doing this only if you were crying due to your love for the Messenger (peace be upon him) and your noble feelings towards him and the wavering thoughts that filled your heart and mind did not entail Shrik. For example, you were just thinking of his being engaged in Da`wah (calling to Islam) and Jihad (fighting in the Cause of Allah), enduring hardships for the sake of making truth supreme, and other non-extremist thoughts.

As for Du`a' and raising the hands, they should be made while facing the Qiblah. In addition, Du`a' has to be for Allah Alone and should not be sought at the grave.

Secondly: Al-Shirk-ul-Akbar takes a person beyond the fold of Islam - may Allah save us. Examples are seeking help from the Messenger (peace be upon him) or from other dead persons,

making vows to anyone other than Allah, sacrificing for anyone other than Allah, making Sujud before anyone other than Allah, etc.

On the other hand, Al-Shirk-ul-Asghar is the greatest major sin. However, it does not take a person out of the fold of Islam. Examples are committing mild Riya' (showing-off), swearing by anyone other than Allah, addressing a person saying, for example, "what Allah and you will" or "I put my trust on Allah and on you".

Thirdly: Allah (Exalted be He) says: ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴿ In this Ayah, Allah prohibits His servants from despairing of His Mercy and assuredly promises them that He forgives all sins, whether major or minor. He even forgives acts entailing Shirk if the doer repents from them. Thus, the Ayah is general as it signifies the forgiveness of any sin if the doer repents from it. Allah (Exalted be He) says: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿

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The third question of Fatwa No. (8943):

Q3: What are the aspects of Shirk in words or deeds in Muslim communities?

A: Aspects of Shirk (associating others in worship with Allah) in Muslim Communities are many, for example: 1- Invoking or seeking help from other than Allah in something no one can do except Allah.2- Making vows to other than Allah.3- Offering sacrifices to other than Allah.4- Swearing oaths by other than Allah.5- Building Masjids (Mosques) over graves and offering Salah (prayer) there, despite the prohibition to do so. Allah (Exalted be He) says (what means):﴾ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ Allah taught Muslims to say in each Rak`ah (unit of Prayer): ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ The Prophet (peace be upon him) stated: ﴾Allah has cursed the one who sacrifices to other than Allah.﴿ He also stated: ﴾If you beg, beg of Allah; and if you seek help, seek it from Allah.﴿ And he said: ﴾May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship.﴿ The Prophet (peace be upon him) also warns, saying: ﴾Beware! Those who came before you used to take the graves of their Prophets and righteous people as places of worship. You must not take graves as places of worship; I forbid you to do that.﴿ He also said: ﴾Whoever swears by anyone (anything) other than Allah has committed Shirk.﴿

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in addition to other polytheistic practices.

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Fatwa no. 9260

Q: There has been much controversy among the Islamic groups in Egypt about one of the issues related to Iman (Faith), which is the ruling on violating the Islamic 'Aqidah (creed) and abandoning part of the Shari'ah (Islamic law) due to ignorance. It has even reached the extent of creating hostility among the brothers; many debates and researches were made by both parties: those who excuse by reason of ignorance and those who do not. Some of them say that people can be excused regarding the branches of faith, but not its fundamentals; others say that people can be excused in both the branches and the fundamentals of faith; whereas others say that the evidence is already established. Those who excuse by reason of ignorance call the people to Islam and do not judge them as disbelievers until Da'wah (Call to Islam) reaches them. If they refuse this guidance, they are then considered disbelievers. On the other hand, those who do not excuse by reason of ignorance judge them as disbelievers for committing acts of Kufr (disbelief), and declare people to be disbelievers, outside Islam, for committing acts of Shirk (associating others in worship with Allah) and provide evidence for their beliefs.

I am confused between both parties, which one should I follow? Each of them accuses the other of Ibtida' (heresy) and each party thinks they are right and the other is wrong. I have no idea who is right and who is wrong. This problem has spread among the Muslims as a result of disagreement on this issue. Who is right and who is wrong? I want to follow the truth which the Messenger of Allah (peace be upon him) and his Sahabah (Companions, may Allah be pleased with them all) followed.

A: A Mukallaf (person meeting the conditions to be held legally accountable for their actions) cannot be excused for worshipping other than Allah, or offering sacrifices as a means of drawing closer to other than Allah, or making a vow to other than Allah, and other acts of worship that should be devoted to Allah alone. They may only be excused if they live in a non-Muslim country and Da'wah (Call to Islam) has not yet reached them. In such a case, they can be excused for not being informed and not just for being ignorant. This is supported by a Hadith recorded by Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ("By Him in Whose Hand is the soul of Muhammad, any Jew or Christian from this Ummah (nation) who hears of me, and then dies without believing in that with which I have been sent, will be among the dwellers of Hellfire.") Thus, the Prophet (peace be upon him) did not excuse anyone who had heard of him. Whoever lives in a Muslim country must have heard of the Messenger (peace be upon him), and therefore cannot be excused for not knowing about the fundamentals of Iman (Faith) due to ignorance.

As for the story of those who asked the Prophet (peace be upon him) to assign to them a Dhat Anwat (lote-tree) for them to hang their weapons on (as the disbelievers had one), those people had newly abandoned disbelief and they only requested this, but did not act on it.

What they were requesting contradicted the Shari'ah (Islamic law), and the Prophet's reply to them indicated that if they had done what they asked for, it would have been an act of Kufr (disbelief).

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Minor Shirk

The First Question from Fatwa no. (3419):

Q1: Al-Fudayl ibn `Iyad (may Allah be merciful with him) said, "Refraining from doing a deed because of people is Riya' (showing-off) and doing a deed because of them is Shirk (associating others in worship with Allah)." Many of my Muslim brothers and I sometimes feel obliged to refrain from some supererogatory acts of `Ibadah (worship), fearing Fitnah (trials) to ourselves, being beaten, or being insulted; or that our Muslim brothers in general will be subjected to Fitnah by the government tightening its grip around them. By Allah! I ask you, have we, as a consequence, fallen into Riya' and if this is the case, what is the way out?

A: The second part of the statement of Al-Fudayl, namely, that doing a deed because of people is Shirk, is absolutely true, as the evidence from the Qur'an and Sunnah shows the obligation of sincerity in `Ibadah that should be for Allah Alone and the prohibition of Riya', called Al-Shirk-ul-Asghar (minor form of associating others in worship with Allah) by the Prophet (peace be upon him). He declared it as being the thing he fears most for his Ummah.

As for the first part of what he (Al-Fudayl) said; that refraining from doing a deed because of people is Riya', this is not absolute and it needs some elaboration as it depends on the intention. The Prophet (peace be upon him) said, ﴾Actions are but by intention, and every man shall have that which he intended.﴿ Special care should be taken over making sure deeds are in conformity with the Shari`ah, as the Prophet (peace be upon him) said, ﴾Anyone who does something that we have not ordered (in worship) it will be rejected.﴿ Therefore, if it happens that

due to a person's situation they refrain from certain deeds, which are not obligatory on them, through fear of contingent harm, this will not be considered as Riya'. Instead, it belongs to Al-Siyasah Al-Shar`iyyah (Shari`ah-oriented politics). The same applies to refraining from performing some Nafilah (supererogatory) acts of `Ibadah in front of people, fearing to be praised in a manner that may lead to harm or through fear of Fitnah. However, the obligatory acts of `Ibadah cannot be forsaken, unless for a valid Shar`y (lawful) reason.

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The First Question from Fatwa no. (4058):

Q1: How can a Muslim be sure that their deeds are performed with the required sincerity for Allah (Exalted be He), to avoid them reproaching themselves too much? Doing this persistently can lead to invoking the evil insinuations that Islam prohibits. In his treatises, Imam Ibn Rajab recognized different conditions in relation to this issue. He said: "This is a subtle form of Riya' (showing-off) that is only recognized by those who are protected by Allah." Is it then obligatory on us to stop reading about issues that make us upset and confused, and if so, what is the substitute? Is paying careful attention to obedience crucial for preserving sincerity?

A: Muslims should do their utmost to comply with Allah's Commands and to avoid

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his Prohibitions, hoping for His Reward and fearing His Punishment. If they are in doubt regarding any of their religious affairs, they should seek the help of knowledgeable scholars, because Allah (Exalted be He) says: ﴾So ask the people of the Reminder, if you do not know.﴿ No one but Allah (Glorified and Exalted be He) knows whether deeds will be accepted or not. Therefore, Muslims should strive hard to perfect their deeds and have good thoughts about their Lord, asking Him to accept their deeds and forgive their sins. Allah (Exalted be He) says: ﴾certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.﴿

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The second question of Fatwa No. (6910):

Q2: Some Muslims I know jokingly utter some phrases which the monotheistic creed clearly states that they involve Shirk (associating others in worship with Allah), such as saying "By my mother's head" or "Praise be to Allah and to master Dawud." Are they held accountable for the literal meaning of their utterances?

A: It is not permissible to swear oaths by other than Allah such as saying, "By my mother's head".

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Likewise, it is not permissible to place Allah at par with others by saying, "Praise be to Allah and to master Dawud"; this is a form of Shirk. One should say, "Praise be to Allah alone" or "Praise be to Allah ...then to whomever." Allah (Exalted be He) says (what means): ﴾So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.﴿ ﴾When a man said to the Prophet (peace be upon him), "Whatever Allah wills and you will." He said, "Have you made me an equal to Allah! It is whatever Allah alone wills."﴿ Related by Al-Nasa'y.

The Hadith shows that it is a kind of Shirk, because the function word "and" indicates connection and equality between what is before and after it. It is improper to equate the created with the Creator in anything related to Divinity or Lordship, or the least thing. This preserves Tawhid (monotheism) and blocks the paths of uttering polytheistic words, same as the paths to polytheistic actions are blocked by the Prophet's statement: ﴾May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places for worship.﴿ By the same token, the Prophet (peace be upon him) prohibited plastering graves and building over them. It is authentically reported that the Prophet (peace be upon him) stated: ﴾Do not say, "What Allah wills and so-and-so wills," but say, "What Allah wills, then what so-and-so wills."﴿

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This indicates the permissibility of this formula, and the former indicates the perfect faith declared in saying, "Whatever Allah alone wills".

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Third question from Fatwa No. 8189

Q 3: What is the ruling on expressing pride in being knowledgeable to others?

A: It is not permissible to do so. Seeking, publishing and debating about knowledge should be for the sake of Allah Alone.

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Fatwa No. 8855

Q: Someone wants to learn and work according to what they learn and teach others. They fear that this may lead them to Riya' (showing-off). Thus, they abstain from teaching others. However, they remember the Hadith of the Prophet (peace be upon him) where he threatens those who conceal knowledge.

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What should they do? What should a person do in order to differentiate between what is done for the sake of Allah and what is done for fame and ostentation? How can a person get rid of Riya'? What should someone do to be sincere in their deeds?

A: You should be sincere to Allah in seeking, applying, spreading and teaching knowledge. You have to do so for the sake of Allah Alone and the Hereafter. Do not do so for the sake of praise and commendation. Do not make worldly affairs, gaining dignity and honorable positions your great concern. Doing so means that you seek worldly affairs through the deeds that should be dedicated for the Hereafter. It also means that religion becomes a means to reach worldly benefits. This is what brings punishment. But if you intend nothing except Allah in your knowledge and your work, and worldly affairs are inevitably achieved, then this will not affect your sincerity to Allah. It is, in this case, the same as booty for those who fight in the cause of Allah. The booty is permitted for the fighters and does not affect their sincerity in fighting in the cause of Allah even if it decreases the reward of their fight.

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Intention

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The fourth question of Fatwa no. 3769

Q4: I donated some money to a charitable project out of embarrassment and fear of my boss, but if I had the choice, I would not have donated a penny. Will I be fully rewarded for this deed just as if I have done it out of free will? Please, clarify this point and cite the evidence.

A: If the case is as you mentioned, then you will not be rewarded for donating this sum, as it was not in the Cause of Allah, but out of fear of your boss. It is authentically reported that the Prophet (peace be upon) said: (Actions are only according to intentions, and every person shall have but that which he intended...)

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The third question of Fatwa no. 7289

Q3: If a person does a good deed not out of the intention of being rewarded, as they were ignorant of Thawab (reward from Allah), will they still get a recompense for their good deeds?

A: As long as the person intends by doing this deed to draw closer to Allah and it is in conformity with the Shari'ah, they will have the reward that Allah has promised for such a deed, even if they are ignorant of the reward.

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Tawaghit

(Part No. 1; Page No. 780)

The eleventh question of Fatwa No. (5741):

Q11: Is one who judges by other than Allah's revealed Law considered a Muslim, or a disbeliever, guilty of major Kufr (major disbelief)? What about the acceptance of their deeds?

A: Allah (Exalted be He) says (what means): ﴿And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws).﴾ Allah says: ﴿And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree).﴾ Allah also says: ﴿And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh].﴾ If those mentioned in these Ayahs deem that as lawful and permissible, they will be guilty of major disbelief, major wrong and major disobedience, which takes them out of the fold of Islam. If they do so for a bribe or any other purpose, while believing in the prohibition of doing so, they are sinful, and are considered disbelievers, guilty of minor disbelief; wrongdoers, guilty of minor wrong; and disobedient, guilty of minor disobedience, yet that does not take them out of Islam, according to the exegetes of the Qur'an in their interpretation of the previously mentioned Ayahs.

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The Third Question from Fatwa no. (6310):

Q3: What is the ruling on someone who says: "La ilaha illa Allah (there is no deity but Allah)," supplicates to none other than Allah (Glorified and Exalted be He), and only has Tawakkul (trust in Allah Alone), but they seek judgment from other than Allah and His Messenger (peace be upon him)? They invite people to join certain groups and reject others, and claim that the Din (religion) is in the heart and in observing Salah (Prayer), Sawm (Fasting), Zakah, and Hajj, and in loving people. They say that there must be unity between the Jews, Christians, and Muslims, and treats Muslims the same as Christians, and they say that the only distinction should be whether people are Egyptian or not. What is the ruling on someone who appeals to man-made law for legal rulings, when they know that this is invalid, but do not oppose it or try to work to stop it? And what is the ruling on someone who befriends a Mushrik (one who associates others with Allah in worship) and lives with them, knowing that Ibn Taymiyyah (may Allah have mercy on him) stated, "Anyone who sharpens a pencil for them (Mushriks) or gives them a sheet of paper will be one of them." This person claims that they detest them in their heart, but what is seen of the way they treat them contradicts what they claim. What is the ruling on this person?

A: It is obligatory to appeal to the Qur'an and the Sunnah of the Prophet (peace be upon him) for legal rulings in case of disputes. Allah (Exalted be He) says: ﴾(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿ Allah (may He Be Exalted) also says: ﴾But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴿

Therefore, reference should always be made to the Book of Allah and to the Sunnah of the Prophet (peace be upon him) in disputes. If someone prefers to seek judgments from sources other than these, they are a Kafir (disbeliever). If they resort to man-made laws due to their greed for wealth or prestige, they will be committing sin and Fisq (flagrant violation of Islamic law), although it does not take them outside the fold of Iman (Faith).

It is prohibited to live with a Mushrik, show affection to them, or befriend them. It is permissible to treat them well and give them Sadaqah (voluntary charity), unless they are fighting Islam, as Allah (Exalted be He) says: ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿ It has been authentically reported that the Messenger (peace be upon him) ordered Asma' bint Abu Bakr to maintain good relations with her Mushrik mother. (This Hadith was reported by the Two Shaykhs [Al-Bukhari and Muslim])

As for the words of Shaykh Al-Islam Ibn Taymiyyah and others, this is related to those who are

fighting Islam and not the Mu`ahads (non-Muslims in a temporary covenant with Muslims) and other similar people. As to someone who does not differentiate between the Jews, Christians, and other non-Muslims, and Muslims, except on the basis of nationality and judges them all as being the same, they are a Kafir.

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Third question from Fatwa No. 8008

Q 3: What is the meaning of Al-Taghut in general? We would also like to know the interpretation of Ibn Kathir concerning the Ayah (Qur'anic verse) mentioned in Surah Al-Nisa': ﴾Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût (false judges) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray.﴿ **We would like to know two things:**

Firstly: What is the meaning of Al-Taghut in general? Is what is said by Ibn Kathir: "The Taghut of every people are those whom they refer to in judgment beside Allah," included in this meaning? Does the word Taghut comprise rulers and those who refer to them in judgment when they do not judge according to the Shar` (Law) of Allah according to the interpretation of Ibn Kathir?

Secondly: What is the meaning of His saying: ﴾They wish to go for judgement (in their disputes) to﴿ **? Some of them said that the "wish" here is a hidden act that nobody knows. Therefore, we cannot judge with Kufr (disbelief) for whoever goes for judgment (outside the Shar` of Allah) except after realizing his inner intention which is inconceivable. Others said that the "wish" here means an explicit doing derived from the Hadith of the Prophet (peace be upon him) that means content and continuity in seeking judgment in this way. Which one is true?**

A: Firstly: The general meaning of Taghut is what is worshipped instead of Allah. This `Ibadah (worship) may be Salah (Prayer), Sawm (Fast), vowing, resorting to for removing harm or bringing benefit,

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or referring to him in judgment instead of Qur'an and Sunnah (whatever is reported from the Prophet) or any other thing that should be dedicated to Allah Alone.

The Taghut in the Ayah means all what is referred to for judgment besides the Qur'an and Sunnah out of man-made laws, systems, inherited customs and habits or what is thought by chieftains, leaders and soothsayers.

Therefore, we know that systems made to be referred to for judgment are included in the meaning of Taghut. Those who are worshipped besides Allah though they were not satisfied with that as prophets and righteous people will be excluded from the meaning of Taghut. Taghut is whoever calls and incites people to do so from among the jinn and mankind.

Secondly: What is meant by "wish" in the saying of Allah (Exalted be He): ﴾They wish to go for judgement (in their disputes) to the Tâghût (false judges)﴿ is what is accompanied by signs and indications that prove the intention. This is affirmed by the next Ayah: ﴾And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad صلى الله عليه وسلم)," you

(Muhammad صلى الله عليه وسلم) see the hypocrites turn away from you (Muhammad صلى الله عليه وسلم) with aversion.) This is also affirmed by the cause behind the revelation of the Ayah that was mentioned by Ibn Kathir and others in interpreting this Ayah. Continuity in doing anything means approval. Thus, these things remove the problematic saying that "wsih" is a hidden meaning

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that cannot be judged except after knowing the intention of the doer which is inconceivable.

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Fifth question of Fatwa No. 5966

Q 5: When can we single someone out as Taghut?

A: Someone can be declared as Taghut (false god) in case that they call to Shirk (associating others in worship with Allah), to offer `Ibadah (worship) to them, claim knowing matters of Ghayb (Unseen), or judge according to anything other than what Allah has revealed and the like. Ibn Al-Qayyim (may Allah be merciful with him) said: Taghut is anything in which a servant exceeds the limits whether in the field of `Ibadah, following, or obedience.

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The Third Question from Fatwa no. (9013):

Q3: Is Prophet `Isa (Jesus, peace be upon him) ibn Maryam (Mary) considered as Taghut (a false god), because he is worshipped beside Allah?

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A: Not all of those who are worshiped besides Allah are considered as Taghut, they are only considered so if they are pleased with it or invite others to worship them. `Isa ibn Maryam (peace be upon him) was not happy to be worshipped; he renounced it and invited people to worship Allah Alone. Allah (Exalted be He) says: ﴾Surely, they have disbelieved who say: "Allâh is the Messiah ['Isâ (Jesus)], son of Maryam (Mary)." But the Messiah ['Isâ (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.﴿ He (Exalted be He) also says: ﴾And (remember) when Allâh will say (on the Day of Resurrection): "O 'Isâ (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).﴿ ﴾"Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).﴿ There are also many other Ayahs (Qur'anic verses) and Hadith to the same effect.

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The Third Question from Fatwa no. (5236):

Q3: We live in a country controlled by a non-Muslim government that applies man-made laws. Is it permissible for us to pursue lawsuits in their courts?

A: It is not permissible for a Muslim to pursue a lawsuit under a non-Muslim government, as Allah (Exalted be He) says: ﴾And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws).﴿ This is clear and all praise is due to Allah.

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Fatwa no. (6216):

Q: Please explain the ruling on two people who, for example, if they are disputing, resort to the tribal rules, and each of them appoints a "Mi`dal," as they call him, and they choose one of the tribal chieftains to judge between them. They then sit in front of him and state their complaints against the other. If it is a simple dispute, the guilty party is ordered to slaughter an animal for the other party. If it is a major dispute, the guilty party is ordered to be given "Al-Janbiyyah;" this used to mean that they were beaten

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on their head with a sharp tool until they bleed, nowadays it involves the guilty party paying an amount of Dirhams as a fine. They call this practice a reconciliation, and it is common among the tribes-people. They also call it Al-Madh-hab (the doctrine), and if someone does not accept their judgment, they call them "Qati` Al-Madh-hab (a dissenter from the doctrine)." Dear shaykh, what is the legal ruling on this?

A: It is obligatory on Muslims to resolve their disputes in courts that apply the Shari`ah (Islamic law), not tribal rules or man-made laws. In fact, what you have mentioned is not really reconciliation; it is judging according to tribal principles and rules. That is why they call it "Al-Madh-hab" and call whoever refutes its judgment as a "Qati` Al-Madh-hab." Their calling this practice peace-making does not change what it actually is; it is still resorting to the judgment of other than Allah in resolving disputes. The penalties that they order, i.e. slaughtering an animal or being beaten on the head with a sharp tool until they bleed, are not Shar`y (lawful) rulings.

The tribal chieftains should not judge between people in this way, and Muslims should not turn to them to resolve their disputes if they depart from the Shari`ah. Today, praise be to Allah, judges resolve disputes according to the Qur'an and Sunnah of the Messenger of Allah (peace be upon him). They resolve problems in conformity with the Law of Allah (Exalted be He), so there is no excuse for anybody to turn to

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other laws that contradict the Shari`ah to resolve their disputes, especially as there are Muslim scholars appointed to judge by the Law of Allah (Glorified be He).

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Fatwa No. 7796

Q 1: It may have come to your knowledge that our government is a secular one that does not pay attention to religion. It governs the country with a constitution prepared by both Muslims and Christians. The question is: Can we call it an Islamic government or a Kafir (non-Islamic) one?

A: If such a government rules according to something other than what is revealed by Allah, then it is not an Islamic government.

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Q 2: Are the Muslims who take part in preparing this constitution sinful?

A: If some articles in the constitution contradict Islam, it is impermissible to take part in preparing it. If not, there is nothing wrong with that.

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Q3: Is it permissible for a Muslim to vote in elections? If yes, is it permissible for them to vote for Kuffar (disbelievers)?

A: It is impermissible for Muslims to vote for Kuffar, as this may lead to exalt their status and boost their power and authority, resulting in them having ascendancy over Muslims. Allah (Glorified be He) says (what means): ﴾And never will Allâh grant to the disbelievers a way (to triumph) over the believers.﴿ .

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Q 4: Is it Haram (prohibited) for a Muslim and a Christian to cooperate in political and social fields?

A: It is permissible for a Muslim to cooperate with a Christian in whatever does not contradict with Islamic laws.

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The third question of Fatwa No. (7802):

Q3: Could you please give us the legal ruling regarding some Muslims who take oaths in the Name of Allah to respect man-made laws, even though these laws contradict the Shari'ah (Islamic law)?

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Is this among the forbidden acts? As the policy of some legislative councils stipulates that a member must take such an oath when they are appointed to an official position. Please, explain the legal ruling on this?

A: It is impermissible without taking an oath; how will it be, then, when one takes an oath by Allah to do so! No doubt, the sin will be greater with an oath taken.

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The fourth question of Fatwa no. 6361

Q 4: What is the ruling on invoking Allah against a ruler who does not judge according to Allah's revealed Law?

A: You should supplicate to Allah to guide him and grant him success, and bring about through him reformation among his people, so that he rules them by Allah's revealed Law.

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The first and second questions of Fatwa no. 3532

Q 1: We are preoccupied with some issues, including studying law at the Faculty of Law. The Muslims strongly disagree on this issue. I ask that Allah (may He be Praised and Exalted) guide you to clarify this issue for us, which includes:

(1) The ruling on studying positive (man-made) laws.

(2) The ruling on working as an attorney or a judge.

A: If the person who wants to study man-made laws possesses the intellectual and academic capacity to distinguish truth from falsehood and is guarded by his Islam against deviation from truth and attraction towards falsehood, and his intention for studying them is to compare the laws of Islam with man-made laws in order to show the advantages of the former and Islam's encompassment of all that people need to correct their worldly and religious affairs, standing as entirely sufficient, and by way of upholding truth and negating falsehood, and to refute the claims of the uprightness, perfection and sufficiency of man-made laws - if this is the case, it is permissible to study them. Otherwise, it is impermissible and one must dispense with it by studying Islamic rulings derived from the Qur'an and the authentic Sunnah, treading the path followed by the eminent Muslim scholars and the Salaf (righteous predecessors) in studying them and deducing from them.

Second: If working as an attorney or a judge is a means to establish truth, refute falsehood, returning rights to their owners and helping the oppressed, it is permissible as it is a form of cooperation in righteousness and piety.

Otherwise, it is impermissible, because it involves cooperation in sin and transgression. Allah the Exalted says (what means), ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ (Surah Al-Ma'idah, 5: 2).

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Fatwa no. (3712): Q: I am a second year Faculty of Law student, so I have now spent two years studying in the faculty. I would like to know whether I should leave, because it does not resort to the Shari`ah (Islamic law) for rulings, but to positive law? Is it permissible to work as a prosecutor investigating cases on the basis of man-made laws? Is working as a professor in the faculty Haram (prohibited)? Is practicing law for a living Haram?

A: Firstly: Studying positive law is permissible for someone who is endowed with sufficient intellectual and academic ability to distinguish between truth and falsehood, and they are not vulnerable, due to their strong Islamic faith, to become deviated from the truth and deceived by falsehood.

Also, if the intention of studying such a field is to compare Islamic and positive law to explain the superiority of Islamic law; the comprehensiveness of its laws to meet all human needs in their lives and Din (religion); its sufficiency to enforce the truth, deny falsehood, and refute the claims of the validity, comprehensiveness, and sufficiency claimed of positive laws by those enamored by them; if this is the intention, go ahead and study it, as this is permissible. Otherwise, it is not permitted to study these laws and you should, instead, satisfy yourself with studying Islamic law, as taken from the Qur'an and authentic Sunnah (whatever is reported from the Prophet), in the manner it was studied and derived from the sources by the eminent Muslim scholars and Salaf (righteous predecessors).

Secondly: If practicing law leads to the legal enforcement of justice and denial of falsehood, returning rights to those deserving them and supporting those who are wronged, it will be permissible, as it will involve cooperation in righteousness and piety. Otherwise, it will not be permissible, as it will involve cooperation in sin and transgression. Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿

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